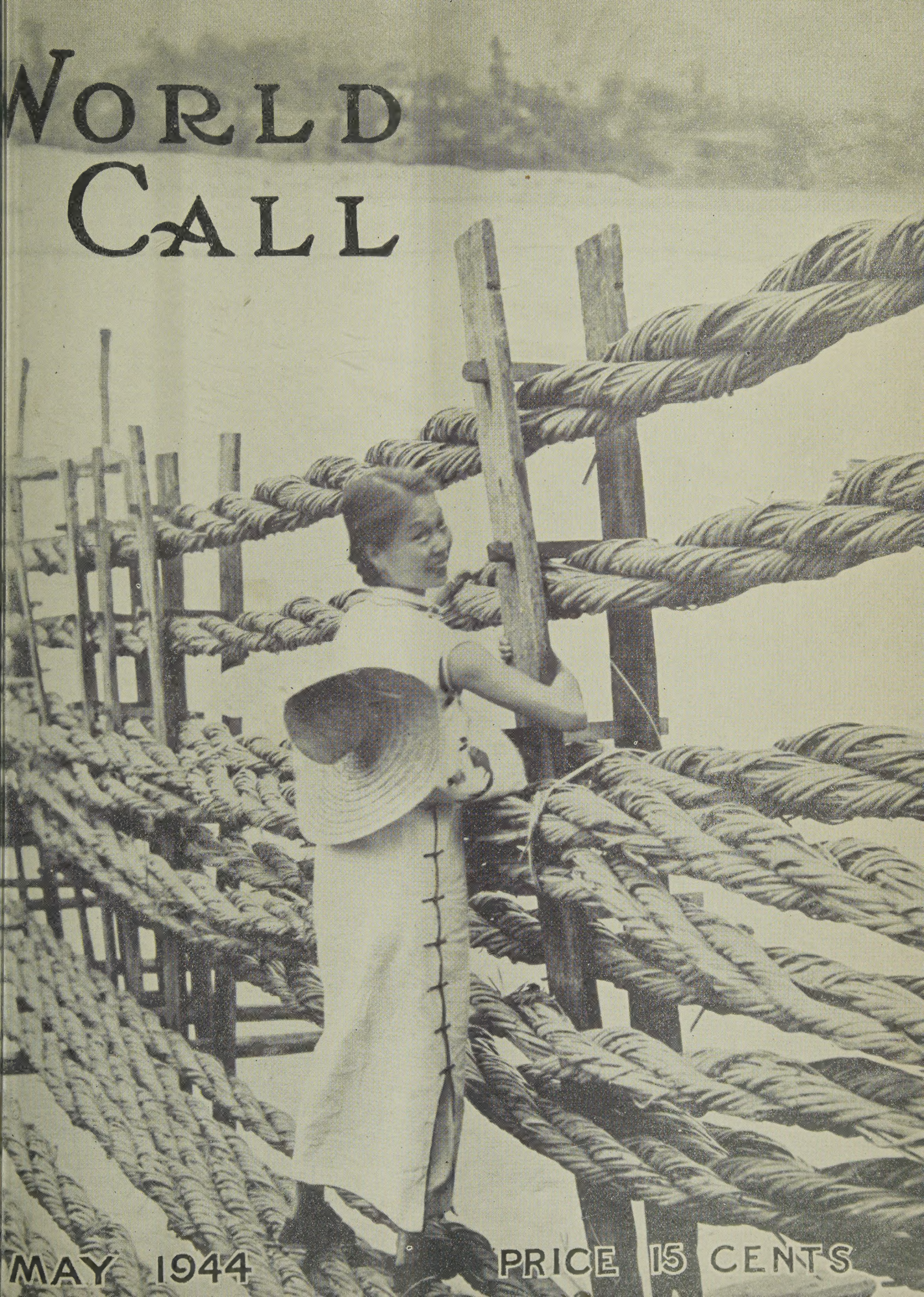
# WORLD CALL



MAY 1944

PRICE 15 CENTS

# World Call

VOLUME XXVI MAY, 1944 No. 5

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## Circulation Corner

Dr. Ewart H. Wyle, until recently a chaplain with the United States Army and now pastor of the First Christian Church, Mayfield, Ky., told an interested district convention what WORLD CALL meant to him and to the boys in his charge when it came to them in camp. He was fortunate enough to receive several copies which were avidly read. The readers were Jews and Catholics as well as Protestants. A Disciple boy would be specially pleased when he found a copy.

More than once WORLD CALL called forth a discussion that became a subject for a "bull session." After the pros and cons were expressed and enlarged upon, some man would turn and say, "Say, Chaplain, what do you think?" and then the chaplain had his opportunity.

As letters from home help keep the soldiers and sailors from utter loneliness and despair, so the church magazines are welcomed as a message of love and remembrance from the church.

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Major Loren T. Jenks, writing to the Womens Council of First Church, Portland, Oregon, his appreciation of the 15 subscriptions to WORLD CALL which they send him says, ". . . we are looking ahead in this coming year to maneuvers and overseas duty, during which time, reading material, except that provided by the chaplains, is practically non-existent. In addition, the type of material that is presented in the WORLD CALL becomes increasingly meaningful as men face actual combat conditions. While the chaplains cannot possibly sustain the spiritual life of each of the many thousands for whom we are responsible, the printed work of such a paper becomes our real assistant in the task. . . ."

---

## New State World Call Secretary

Mrs. Austin J. Hollingsworth of Lincoln, Nebraska, has recently accepted the position of State World Call Secretary. We congratulate Mrs. Hollingsworth on her new office and wish her well as she leads her state in this important work.

### Manuscripts

*Unsolicited manuscripts will not be returned unless accompanied by self-addressed envelope with sufficient postage.*

### When You Move!

*Notices of change of address of WORLD CALL subscribers must reach the editorial offices in Indianapolis by the first of the month preceding date of issue. (Example, notification for change for January issue should reach us by Dec. 1. Give former city and state when reporting new address.) Subscribers failing to send notification can have their magazine forwarded by sending sufficient postage to the postmaster at the office of their former address.*

INTERNATIONAL MAGAZINE FOR DISCIPLES OF CHRIST

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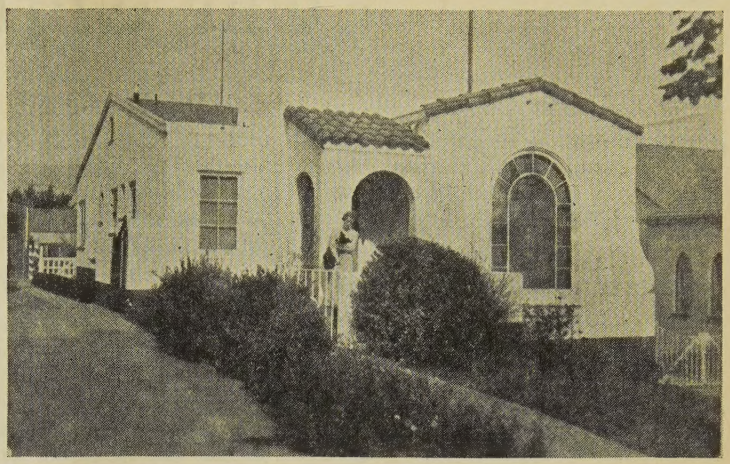
# CAN IT BE PROVED

that a larger percentage of the children of the manse—parsonage we call it—will enter the ministry and other forms of Christian service, than the children of ministers "kicked from pillar to post" in rented homes?



*Mills Terrace Christian Church Parsonage, Oakland, Calif.*
*(Bought with aid of Church Extension loan)*

There are many good reasons for believing this to be so.

The lack of good homes for our P.K.'s (*preachers' kids*) may be one reason for our shortage of ministers.

Think it over elders and deacons!

If you want a home for your minister, let the Board of Church Extension help you buy it with a loan at low rate of interest and easy payments—like rent.

*If interested, write*

## BOARD OF CHURCH EXTENSION

**Missions Building** **Indianapolis 7, Indiana**

# The Threshold

## Our Cover

OUR COVER, an illustration of Methodist Prints, shows a charming Chinese student at a summer conference crossing the Kwang-Hsein Bridge, in West China.

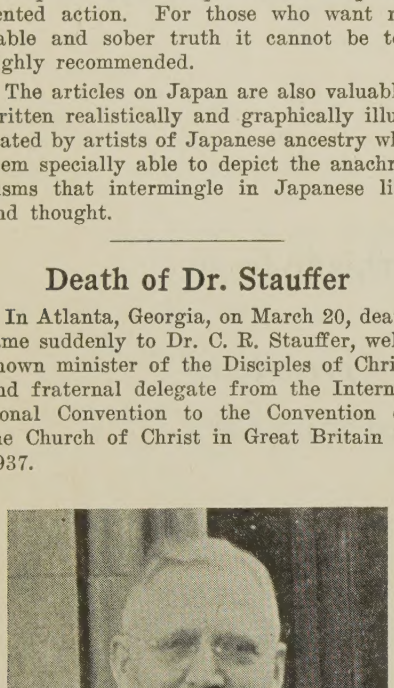
## "Fortune" Telling About Japan

*Fortune* magazine devotes the complete April issue to Japan, with the exception of one article which is a comprehensive and objective account of the now famed evacuation of Japanese and Japanese Americans from the West Coast. It is a fair and accurate record of conditions that led up to and accompanied this unprecedented action. For those who want reliable and sober truth it cannot be too highly recommended.

The articles on Japan are also valuable, written realistically and graphically illustrated by artists of Japanese ancestry who seem specially able to depict the anachronisms that intermingle in Japanese life and thought.

## Death of Dr. Stauffer

In Atlanta, Georgia, on March 20, death came suddenly to Dr. C. R. Stauffer, well-known minister of the Disciples of Christ and fraternal delegate from the International Convention to the Convention of the Church of Christ in Great Britain in 1937.



Dr. C. R. Stauffer

In addition to many prominent positions which he held in Atlanta, Dr. Stauffer was chairman of the State Board of the Georgia State Missionary Society, member of the Board of Review of Unified Promotion and member of the Commission on Unity between the Northern Baptist church and the Disciples of Christ. One of the last services which Dr. Stauffer rendered to the brotherhood was to attend the meeting of the commission held in Chicago on March 7.

## Dr. Herbert L. Willett

To Dr. Herbert L. Willett, one of the outstanding leaders of Disciples of Christ, death came suddenly on March 28, 1944. With Mrs. Willett, he was spending the winter in Winter Park, Florida.

Dr. Willett's death has left a gap in the ranks of Disciples that cannot be easily filled, and in fact the Christian forces in America have lost a great Christian. Dr. Willett was professor of Old Testament language and literature at the University of Chicago. He was an author of note and for a time served as an editor of *The Christian Century*. He was one of the organizers of the Federal Council of Churches of Christ in America, and at the time of his death was president of the Association for the Promotion of Christian Unity.

Mrs. Willett has returned from Florida and is living at 1458 Lake Avenue, Wilmette, Illinois.

A tribute to Dr. Willett appears on another page of this magazine.

## Church Women Study Legislative Matters

Immediate study and action are urged for church women concerning two current legislative matters: the grant of the full appropriation of $389,570 for enforcement of the child labor provisions of the Wages and Hours Act recommended in President Roosevelt's budget, and the appropriation for the continuance of the Fair Employment Practice Committee.

Women wishing to register their convictions on both issues are urged to wire their congressmen.

## Brotherhood Convocations

The purpose of this second series of special convocations is to face the task of the church today and tomorrow, and to face and measure its responsibility in regards to its program.

It is not enough for the church just to be concerned with what kind of world we are going to have tomorrow. Tomorrow is going to be too late to solve some of the problems confronting the church today. The theme of this second series of convocations under the auspices of the causes cooperating in the International Convention, "The Church Today and Tomorrow," means that the church in meeting some of the problems facing it today prepares for a better tomorrow.

Convocations will be held during May in Wichita, Kansas; Oklahoma City, Okla.; Memphis, Tenn.; Atlanta, Georgia; Kinslow, N. C.; Richmond, Va.; Bloomington, Ill.; and Ashland, Ohio.

## Rural Life Sunday

The fifth Sunday after Easter, May 14 (Rogation Sunday), has been designated as Rural Life Sunday. The day is set apart for emphasizing the meaning of Christianity in rural life; for invoking God's blessing on the seed, the crops and the farmers; and for consideration of the spiritual values of rural life and communities.

The observance of the day is not confined to rural churches but should be kept by city churches also. It would be an excellent occasion for an exchange of pulpits.

## The Church Conference of Social Work

The Church Conference of Social Work which is organized under the Department of Social Service of the Federal Council of Churches of Christ in America and is an associate group of the National Conference of Social Work, will meet in Cleveland, Ohio, May 22-23.

The conference is open to all who have a special concern for church social service, social action or social relationships. Further information may be obtained from Dr. L. Foster Wood, 297 Fourth Ave., New York 10, N. Y.

## The Church and the New World Mind

*The Church and the New World Mind*, the book containing the Drake Conference lectures, came from press promptly as promised by the publishers.

Those who attended the conference hail the book with enthusiasm for they have wanted to read the words that stirred them when they heard them spoken. It is only as one has the printed word that one can really share the mind of the Drake Conference as it faced the new world, and the part Christians must play in it if it is to be a better world for all mankind.

The book, which sells for $2.00, may be obtained from the Bethany Press, St. Louis, Missouri.

A Study Guide for *The Church and the New World Mind*, prepared by Dr. John L. Davis, is also available from The Bethany Press, price 25 cents. As the title indicates, this study guide will help groups take the ideas from between the covers of the book and translate them into ideals and practices for wartime preparation for the days of peace.

## National Family Week

Harry C. Munro, secretary of the National Family Week Committee and director of adult work of the International Council of Religious Education, announces National Family Week, May 7-14.

The week will be observed by Catholics and Jews, as well as Protestants.

# WORLD CALL

George Walker Buckner, Jr.
*Editor*

Evelyn Honeywell, *Assistant to the Editor* Jessie M. Trout, *National World Call Secretary*

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VOLUME XXVI MAY, 1944 NUMBER 5

## *The Heart of the Brotherhood*

AS THIS is written, more than $265,441 has been contributed by the brotherhood through the Week of Compassion to the War-Time Service Fund, and the final amount will be much greater! Never before have the Disciples of Christ reached two hundred thousand dollars in a single offering. The fact that they have given more than a quarter million in this instance with such enthusiasm and with a minimum of promotional effort points to the power of a *united* people.

For the Week of Compassion captured the imagination and stirred the souls of all sizes, types, and classifications of churches. Hundreds of small churches which do not participate in the regular offerings for brotherhood work vied with one another to make joyful and relatively large contributions to this Fund.

They were responding to the call of human need. When they saw, as did the Samaritan, they had compassion. The ministers and general secretaries who gave us the vision to see deserve our thanks for we, all of us who contributed to this magnificent achievement, have grown in spiritual stature and know the joy of adventuring through our material possessions in a great religious enterprise.

Through this War-Time Service Fund the brotherhood has made available $100,000 for continuing the program of the War-Time Service Committee; it has provided $25,000 to take care of the churches' share of the pension dues of chaplains who wish to continue their membership in the Pension Fund; it has given $75,000 for overseas relief and re-construction, and has set up a reserve fund of $50,000 for emergencies and appeals which could not be foreseen at the time the Fund was proposed.

The spirit of generous and joyful giving and the power which so effectively flowed through the effort of our churches united in a great Christian work will sustain our people for the challenging tasks that surely lie ahead.

Without question, greater and greater areas of need and more and more appalling spectacles of maladjustment, of hunger both physical and spiritual, of devastation and degradation unmatched in history will comfort the church before the war's end. Our people, this great achievement clearly demonstrates, will be equal to the challenge.

## *Youth's Stake in Democracy*

DOES democracy offer youth anything which youth itself, quite apart from elderly counsel and traditional maxims, understands and values above all other economic and political systems? Perhaps such a question seems fatuous when millions of democracy's youth even now are arrayed on a thousand battlefields —but one need only recall that fascism's young men are fully as numerous and as firmly arrayed against them to see that mere willingness to defend one's country is no guarantee of deep understanding of its basic tenets and principles.

In an important article, "Social Beliefs of College Students," in the March issue of *The Journal of Higher Education,* Dr. Albert William Levi reports on his use of an Inventory of Beliefs about Post-war Reconstruction. It was submitted to more than 2,000 students, largely freshmen and sophomores, in eleven academic institutions, between April and August, 1943. Universities, liberal arts colleges, junior colleges and state teachers colleges were represented about equally by the students who took the test.

Each student was simply asked to check in columns headed Approve, Uncertain, and Disapprove, his reactions to statements.

We have selected those statements from the inventory of which there was most vigorous approval or disapproval as shown in the percentage columns. They answer positively, we feel, the question: How influential are the basic principles of American democracy in forming attitudes and opinions of college students?

Of isolationism, the students show overwhelming disapproval; of internationalism they show an even more emphatic approval; and of our enemies, despite the bitterness and hatreds aroused by war, the majority take a constructive, world-minded, and hopeful view. They reject racialism by refusing to adopt attitudes of superiority toward "foreigners" and "inferior" peoples.

In short, they reveal clearly that American youth is in a healthful, hopeful, faith-inspired frame of mind. One wonders if they are not in a better state of mental and spiritual health to map our future course of action than are their elders in the general public or among the statesmen. If it is true, as Dr. William Ernest Hocking said at the Drake Conference, that we dare

not allow the war-makers to become the peacemakers as we did at Versailles, these attitudes of American young men and women must become the bedrock on which our future and the world's future must be built.

| Items | PERCENTAGE RESPONSES | | |
|---|---|---|---|
| | *Approve* | *Uncertain* | *Disapprove* |
| ISOLATIONISM | | | |
| If we separate the economy of this country from that of other nations, we could avoid world depressions and preserve our system of free competition | 3 | 8 | 89 |
| The security of the United States demands that we stay at home after the war is over and have little to do with other countries | 3 | 4 | 93 |
| INTERNATIONALISM | | | |
| After the war some degree of international control of tariffs and trade is necessary | 92 | 5 | 3 |
| At the conclusion of hostilities we must create an organization of nations in which the United States will actively participate | 94 | 4 | 2 |
| The nations of the world must cooperate to secure improved labor standards and social security for all | 91 | 5 | 4 |
| OUR ENEMIES | | | |
| The Axis powers should be forced to pay the Allies an indemnity for having started the war | 13 | 18 | 69 |
| The German and Japanese people should be punished for having started this war | 16 | 18 | 66 |
| The German and Japanese people are inherently more bloodthirsty, violent, and cruel than are the people of the United States | 24 | 13 | 63 |
| If, after the war, the Axis peoples act with sincere good will, we should cooperate with them | 81 | 11 | 8 |
| FOREIGNERS | | | |
| Most foreigners make undesirable American citizens | 4 | 5 | 91 |
| Race prejudice is on the whole beneficial as it keeps many undesirable foreigners from this country | 12 | 12 | 76 |
| "INFERIOR" PEOPLES | | | |
| It will be foolish to give much education to members of the black and yellow races in colonial possessions in Asia and Africa in the hope that they will some day produce leaders, scientists and skilled workers | 3 | 5 | 92 |
| We should not try to give the multitudes of backward India and the millions of Chinese coolies the same economic advantages as the enlightened American worker | 16 | 19 | 65 |

A selection from the statements and the percentage of student responses to each follows:

The students believe (71 per cent) that granting full enjoyment of civil liberties to the American Negro will strengthen the cause of democracy throughout th world, and 68 per cent believe that we should end dis crimination against the Negro in schools, colleges, an universities. The students show equal commitment t the principles of democracy in their reactions to ques tions about Jews and about members of the yello race. On questions of militarism, economic nationalisn and domestic economy, response was much more di vided and inconclusive owing probably to the lack o competence of the students to deal with such matters

While it would be easy to overemphasize the impor tance of such a procedure, these reactions by America students should delight everyone who sincerely desire a truly democratic world order. Democracy canno survive in isolation nor in a fractionalized world. Tha American youth has attained such a vantage point o wisdom is a social and religious fact of greatest sig nificance.

One wonders why such "inventories" are not use more widely to test student growth in spiritual, ecc nomic, and social attitudes in our church-related col leges. Both the college faculties and the supportin church constituencies ought to have such data. Ar our Christian colleges producing students who woul respond even more positively in the direction of de mocracy and world-mindedness than students in tax supported colleges and universities? It is a questio too important to leave to supposition and hope.

## Herbert Lockwood Willet

THE death on March 28 of Herbert Lockwood Wi lett, reported elsewhere in this issue, marked th close of one of the most extended and distinguishe ministries of the brotherhood of Disciples of Chris Though in his eightieth year, Dr. Willett had, sinc 1941, served as president of one of the boards reportin to the International Convention of Disciples of Chris the Association for the Promotion of Christian Unity

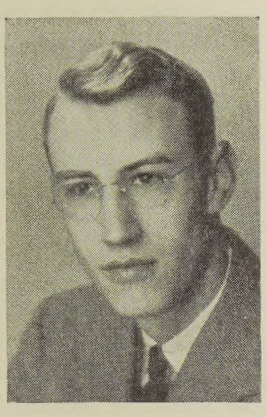
In the midst of the amazing number of interest and activities which filled his life, Dr. Willett's firs love was to unfold the Word of God to the grea throngs which sat breathless before him. It was s when the end came. He had finished nine of a serie of ten lectures in the weeks preceding Easter at Wi ter Park, Florida. The evening of the final lectu was devoted to a memorial service by the gratefu people.

Back even before the turn of the present centur this same man had evidenced qualities of scholarshi and attractiveness of personality and many other gif which brought to him an unsought leadership that wa to remain his through many years. More than a sing generation knew him as a princely man, a courtly sou a devout Christian scholar, a spokesman of the churc universal.

# The Colleges Prepare for Peace

By KENNETH UNDERWOOD*

THE post-war world and its educational problems are already upon us in ne persons of a million and a uarter men demobilized, and hirty-five thousand more who re coming out each month. his is not the time for committees to be studying problems of post-war education. ur colleges should have underway now a program for integrating these men back into ducational and community fe.



Kenneth Underwood

The returning servicemen should be the chief concern of our colleges. Seven per cent of them, according to the polls of the Morale Service Division (the quivalent of two-fifths of our total 1940 college enrollment), want to return to school regardless of hether government funds are available or the opportunity for jobs good or bad. If there are no jobs to e had, yet educational funds available, eighty per ent plan to attend school or college.

The greatest potentiality for change and improvement of our culture lies with the returning soldier. e is male, and the pick of our society. He represents the only group in America shaken out of old ays of doing things. With proper direction he could ave the dynamic to build a different sort of world. e is sturdy stuff. He hasn't been trained on rationing, gasoline and butter shortage, and other inconveniences, but on the discipline of doing a hard job t the risk of death.

We can be certain that the Army is doing little to repare the soldier for return to a constructive civilian fe. While Britain has discussions conducted close ehind the front lines on post-war society and ways f re-ordering it for a better world, and the Chinese ave educational officers even within guerilla troops, e have nothing. Controversial literature or discusion is kept out of USO clubs and Army camps.

The failure of the Army to educate for peace puts n increasing responsibility upon the churches and olleges. What are the plans of American educators or returning servicemen? According to President harles Seymour, Yale will segregate veterans from he regular students by a special "Collegiate Study or Ex-Service Men." They will mix little or none ith younger students who have had no war experince, and will have their own collegiate quarters. here will not be "too much stickling over formal redits for entrance or toward degrees," according o President Seymour. This plan is based upon recognition that the war has divided our youth into two peoples—those who have seen action and those who have not.

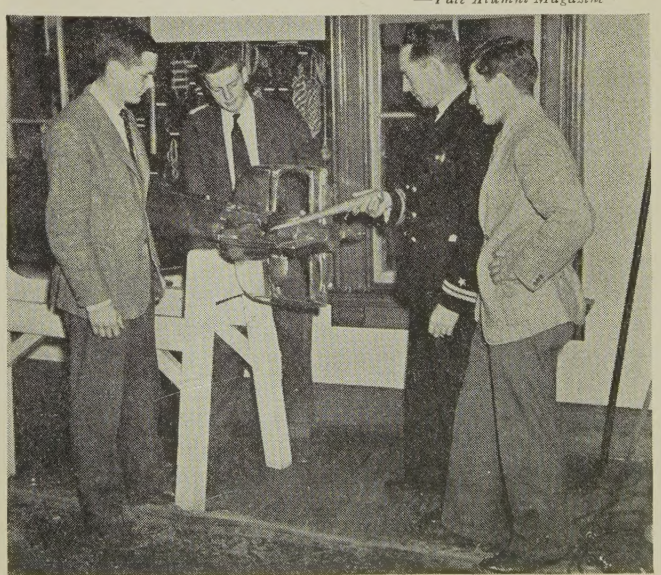
According to Benjamin Fine, *New York Times* education editor, most colleges are not, as Yale, planning to form separate schools for the veterans. The majority of educators believe that former servicemen can make more rapid progress if they are treated as part of the general student body, and are provided adequate personal counseling. In counseling we have two choices. We can do as we did at the end of the last war, encourage these men to try to write off in their minds their war experience. Or we can give these men a chance to tell what they have seen, to draw the lessons from it and build for peace upon that knowledge. If we choose the former, we may be asking for another national binge in which young men try to forget by hard drink the experiences which society does not want discussed lest they hurt its peace-time sensibilities.

Benjamin Fine believes that the mood of "return to normalcy" is typical of the majority of colleges. Yale, for example, is determined to get back to the old liberal arts pattern. "She is not," according to President Seymour, "equipped to assist those veterans who seek courses of a purely technical or vocational character." Yale recognizes that there are other schools—agricultural, industrial, normal—which can do the technical educating.

President Seymour believes that soldiers and sailors will be mature, yet they will be unprepared. "They will have been uniformly subject to a regulated way of life in which individual purpose and choice have had perforce to be subordinated to the ends of warfare.

**Students in Yale's Naval Reserve Officers Training Corps learn the parts of a torpedo. Will the old liberal arts four-year course survive the accelerated GI program of training men for specific technical war jobs?**

*—Yale Alumni Magazine*



*Kenneth Underwood is a graduate student in the Divinity chool of Yale University. He is a graduate of Bethany College. ith an M.A. degree in journalism from the University of Wisnsin. An ordained minister, his home church is that at Bethny, West Virginia. Mr. Underwood is managing editor of pecial Action.*

—*Yale Alumni Magazine*

**On the campus at Yale**

They will need to learn how to be responsible for themselves . . . and to choose and execute the purposes of their own lives. . . . Their most urgent need is an education for personal liberty and responsibility."

### No More Forced Feeding

Yale sets herself against the trend away from liberal arts and toward vocational education and applied science to give young people in a hurry the bread and butter essentials for specific jobs. Most colleges, according to Benjamin Fine, include in their post-war return to normalcy the spiking of GI accelerated courses of study for normal students. True, says President Seymour, the government may demand a continued accelerated program for the military training of future generations, but the average course of study will be four years with the break of summer vacation.

The desire of colleges to return to the four-year course, aside from their sincere belief that it affords the best educational opportunities, is fostered by the will to survive. If we get a wide-scale condensing of the four-year course into two years, even more colleges will be forced to close. But the question arises, can the colleges avoid the pressures which lead to the accelerated program during the war and which will still be there after the war; namely, the desire of young people to be educated quickly and cheaply for a job in what promises to be a stiffly competitive labor market. On the other hand, if jobs are scarce there will be pressure from labor and professional groups to extend the length of education so that young people will be kept out of a surfeited labor market.

Educators are also divided on the kind of education that the returning soldier will need. All are agreed that pre-war education was not adequate. Some colleges, such as St. John's, say modern education lacks content, form, and order. What young people need is a curriculum of a hundred or a thousand years ago, to "read the hundred great classics." At the other extreme are the so-called progressive colleges which say that the veteran's war experience will have given him special interests and problems so that he will need individual projects and courses. Thus, the veteran's whims and temperaments may shape the curriculum as he wills.

Dr. William C. Devane, Dean of Yale College, sees neither type of education adequate for post-war needs. The "middle ages" schools "deny the significance of our own age and culture and place." The progressive schools in their interest in the individual "forget the necessities of society." For Dr. Devane the "first great task of the liberal college is to introduce the student to the great fields of learning: the natural and social sciences, history, the Arts, philosophy, and literature. As he journeys through these great fields of learning, the student must soon realize that it is ideas which make the world go round and shape our history and destiny. He must, moreover, begin to make himself a competent man in one of these great fields, and he must reach that degree of competence where he is capable of independent judgments in his restricted field. This prescription is for the liberally educated from which will come many of our national leaders."

We cannot predict the exact future with which colleges will have to deal, but we can discern trends which will limit the work of colleges. The Research Institute of America, an organization which thirty-five thousand business concerns pay to predict the future scientifically for them, expects: (1) a depression with around fifteen million unemployed after the war; and (2) a post-war rebellion of youth "against order, against traditional culture" which will make the F. Scott Fitzgerald era look sissy.

As Dr. Everett Case, President of Colgate University, warns, the most difficult phase of financing our private colleges is ahead of us, not behind us. Private funds for education are steadily decreasing through the growth of taxes on large incomes and the increasing impoverishment of the middle classes which provides most of our students. During the war, the small church colleges, like the small businessmen, have been hardest hit. Over fifty four-year colleges and seventy-two two-year colleges have died since the war began. The Army and Navy direction of education during the war, the report of polls among soldiers that they will expect government aid in financing their schooling if they cannot get jobs, the attitude of Americans increasingly to "let the government do it"—all point to more and more government control of higher education. There is a growing demand for the equalization of educational opportunity, for "poor man's colleges." Such mass education cannot be privately financed.

The threat of depression with its heightened social conflict has spurred the National Education Association to open a drive for increased education on toler-

nce in American colleges to stamp out prejudice and ntagonism. "The best way to control disharmony," ne Association believes, "is to educate people in all alks of life to tolerance of minorities, to a determiation to relieve injustices causing group conflicts, to n understanding of the achievements and problems f racial and religious groups, and to a respect for the ghts of all individuals." There is a basis for the EA claim that tolerance can be taught, in the reports f the National Opinion Research Center. For example, nly nineteen per cent of Americans with college edu-ation are opposed to sending food to Japan if people here are starving after the war, while thirty-eight per ent of those with only grammar school education are pposed.

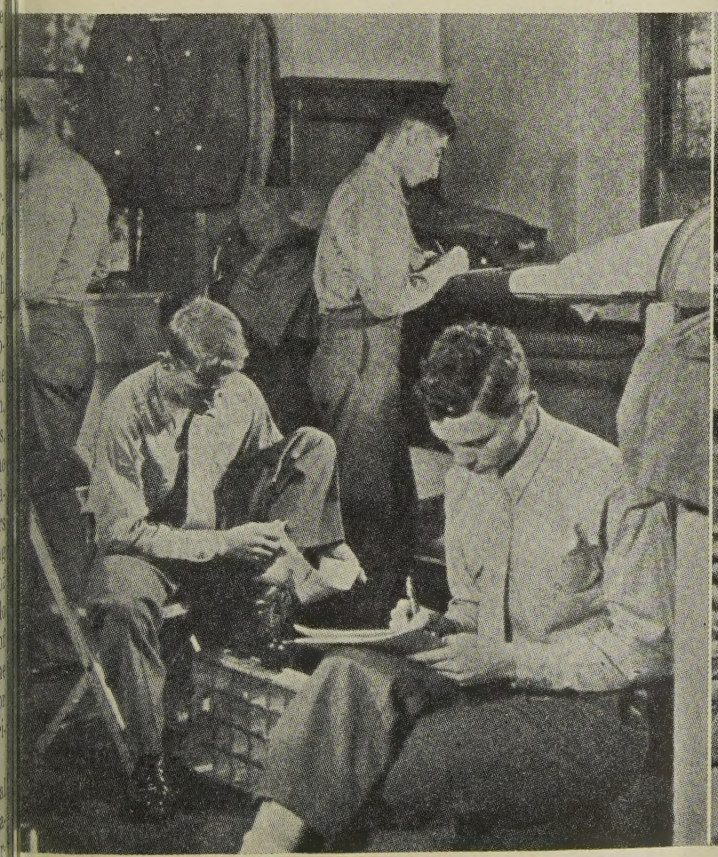
Our religious groups fear that if church schools are rced to close, higher education will become even more ecularized and young people will have even less reli-ious knowledge than at present. The move of the ational Conference of Church-Related Colleges to join is year with the Association of American Colleges is attempt, in part, to estabish a functional relation-ip with other schools which will lead to increased mphasis upon religion in the curriculum. The average llege student is a barbarian in his understanding of e importance of Christianity in Western thought. he study by Ruth Seabury of the religious knowledge church-going students in Christian colleges indicated at only thirty per cent could name six people Jesus ew personally in his life, thus indicating the dearth Biblical knowledge. To the question, "Do you think ere is anything required of you in attitude, conduct or action because you are a Christian?" one-fourth said, "nothing," and one-half answered, "going to church."

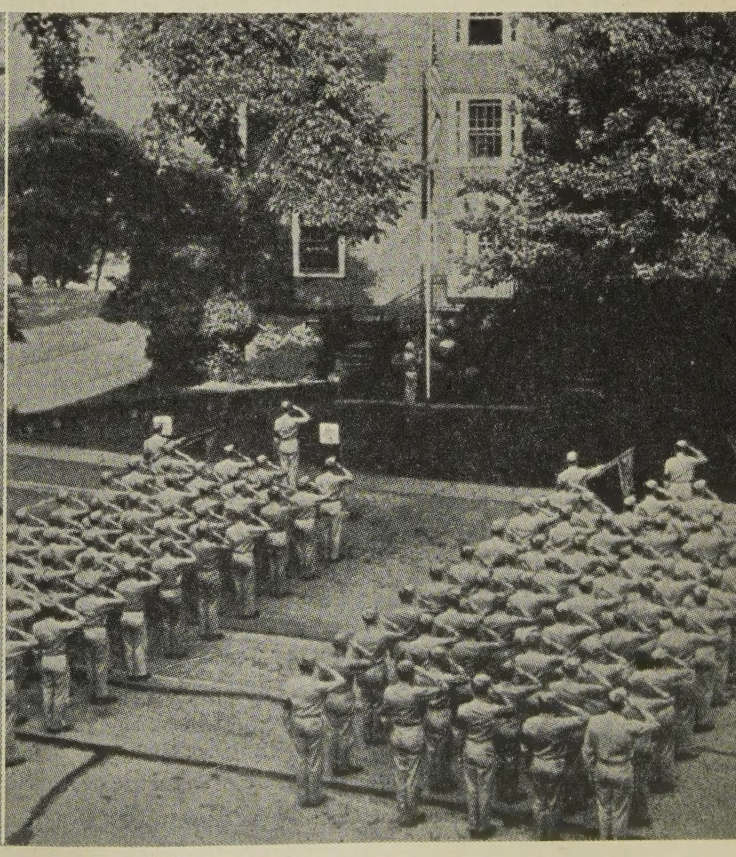
If it is true, and I believe it is, that the disorder of our day can best be understood as a moral and spiritual crisis, in which we are reaping the product of our sinful actions, then the move of Robert Hutchins to place theology at the center of Chicago University should become the most common retrenchment program of American colleges, instead of a publicity-making exception.

Finally, what can the local church do to insure the education of servicemen which will hold some promise for the future? The churches could in their pulpits and press demand some sort of educational program within the Army for democratic action. They have not done this thus far. They could aid in molding public opinion for the return of liberal arts and religious instruction to colleges after the war.

We have developed no program in our churches for honoring returning servicemen, for giving them an opportunity to speak out in our churches about the kind of community and world they want, for using them in constructive community projects. One reason Great Britain has almost conquered her juvenile delinquency problem is because she is training demobilized men in her schools and churches and sending them out to lead youth groups. The local church is failing in its educational task if it does not at once help the returned serviceman find creative work which will give them a chance to enrich, not destroy, life.

t Hiram College, Hiram, Ohio, Army Aircrew students write letters and "polish up" for inspection. At six p.m. retreat, they stand at attention and present arms as flag is lowered.





# A Psychology for Youth Workers

By JOHN L. DAVIS*

John L. Davis

RELIGION, like psychology, is possible only where the "static" view of life has been supplemented by the dynamic view. And the natural sciences which regarded much of our world as stable and fixed, now teach us that there are no unchanging substances. The stone which looks so fixed and immovable "will one day be split into atoms and the atoms into electrons and what remains is energy, or more exactly, the interplay of conflicting energies."

We live then in a world of boundless energy and increasing transformation and change; a creative, growing, developing universe. And we, to be saved, to find our highest selves, must live dynamic, creative, ever-expanding lives!

### A Creative Power

"The power which moves us to love, to strive, to create, is not working through the past. It is not a blind force, pushing us from behind, as the exploding gasoline pushes the piston of a motor. It is the creative power of the ultimate end, the value ahead of us in the infinite future, drawing us like a magnet, training us, transforming us like a breeder who transforms flowers into more beautiful flowers." To try to escape or thwart this divine power by putting our own aims or selfish goals first or by trying to escape into static, conventional patterns of living is to be broken and remolded by it as surely as the potter breaks and remolds the defective urn on his wheel.

Such is the view set forth by Fritz Kunkel, M.D., noted physician-psychiatrist in his soul-stirring book *In Search of Maturity* (Scribners, 1943) and I know of no better starting point for building an adequate psychology of religion for workers with Christian youth.

Above all other facts and emphases, we must conceive of Christianity as a dynamic, revolutionary faith which is continually breaking the wine skins with which convention, greed, egoism, and sloth seek to confine and mellow it—mellow it until it becomes a dead, pliable, complacent epitome of little aims, little actions, and pious precepts.

### Sir Willmott's Challenge

Such a dynamic, revolutionary faith alone will meet the challenge, the perfectly fair and reasonable challenge, which Sir Willmott Lewis hurled at the delegates to the Drake Conference when he said: "Where will you get a dynamism of peace to match that of war? How will you save men from the pettiness, the boredom and the deterioration which long periods of peace bring?" To argue that war is less dynamic than Sir Willmott supposes is beside the point, since war cer tainly brings to millions of youth the sense of chal lenge, the feeling of purpose and personal significanc and the fellowship and self-annihilation which whol souled commitment to a great cause alone can giv

### Danger's Sweetness

Moreover, as poets have long seen and psychologist are becoming increasingly aware, "danger's sweetness is very real to youth. Despite the testimony of mos psychologists that a striving for security is the basi human instinct, all who observe youth (also primitiv or frontier peoples) must note a "peculiar longing fo danger or adventure which sometimes expresses itsel as an exuberant desire to meet with the danger o death." This natural urge for danger, according t Dr. Kunkel, is the half-conscious, misunderstood bu all-powerful expression of a central and creative im pulse. We are afraid of it but it "tells us that life i useless, that money, reputation, family are worthles unless we take our life in our hands at least once an throw it deliberately and consciously at the feet of th gods or demons, regardless of whether they may bles us or destroy us. It is a primitive religion, an uncon scious groping of blind people attracted by the light.

How else can one account for the spirit of abando and exaltation which grips the youth on first enterin the army or his first engagement with the enemy Here is no striving for security—but exaltation an selflessness in the face of overwhelming danger!

No program for Christian youth in the postwa world can hope to succeed, either in the sense of it contributions to personal development of young peopl or in its effect on society and institutions, which ove looks or seeks to escape from this basic characterist of youthful human living. This is true because "th crude longing for deeper experiences is the best pa of primitive life; it is the compass pointing to dange and adventure as the shortest way to spend the prim tive forces and to reach the highest level of culture. Nevertheless, it will play havoc with so-called Christia civilization unless, as Dr. Kunkel so effectively explain "we find a better way which leads from nature 're in tooth and claw' through the encounter with sacrifi and danger to inner maturity and real religion.

"Our inner, unknown power has to face an adequa outer situation in order to be lived out, experience and consciously developed until it reaches a more cre tive level. The potential hero is looking for the poss bility of becoming his best self, and, if his environme prevents him from so developing, his true life is n lived and his hidden talents turn into the negativ driving him around like a madman."

### The Church Must Challenge Youth

It is the opportunity and obligation of all who wor with Christian youth, whether in the church, the pu lic school or the Christian college to build that ad quate outer situation which will bring youth's inne

*Dr. Davis is executive secretary of the Board of Higher Education, Disciples of Christ.

nknown power to creative levels of experience and development.

Instead of this, the church, and too often the church ollege, has offered youth a Christianity so hoary, nervated, and lifeless as to lead them inevitably to orsake it in search of higher levels of experience.

A few years ago, in a questionnaire study of Protes- ant freshmen who were entering large state univer- ities, a startling and devastating fact came to light. he study revealed that of its youth who ultimately o to large universities the church was losing one- hird by the time they finished grade school, and a econd third by the time they graduated from high chool! Only one out of three retained even a nomi- al interest in the church by the time they enrolled n a university.

To the Calvinist this would perhaps merely sub- tantiate his verdict that human beings are totally epraved and inevitably bent to sin, but to the man ho looks upon humanity with the searching eyes of esus it reveals only too well that the church has been iving its young life out to seek more constructive hallenging experience and more significant activity isewhere.

### A Saving Program

In the postwar world, as well as in the integrated, ified world which they will one day create, Chris- an youth must be inspired with a dynamic, creative, *ving* program. What it will be I have neither the isdom nor space to describe, but it will surely in- ude:

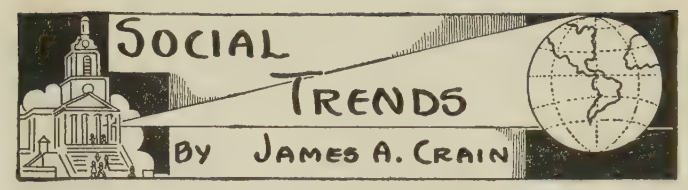
1. Recognition of youth's idealistic, dynamic, clair- oyant nature.

2. Recognition of Christianity's greatness, its com- leteness, its revaluating character, and its demand or an unmitigated and fearless practice of righteous- ess.

3. Recognition that Christian youth, as it grows oward maturity, can be saved from the violent, the rimitive, or the negative only if the church is able o offer it a program which in every sense provides roup-experience, thought, and dynamic action con- tantly leading to higher and more creative levels of ving.

4. Recognition that we live under a system which s pagan in spirit and motive and that Christian youth as the idealism, energy and freedom to accomplish mazing transformations if organized by wise Chris- an leadership. The youth-worker must be as effec- ve for God as communists have been in organizing outh for their own aims.

We stand overlooking a promised land of tomorrow. e can possess it if we overcome personal greed, acialism, extreme nationalism, reaction, conformity, norance, and complacency. Jesus, who was one of istory's *youngest* leaders, offers us a gospel which is he direct opposite of all these barriers in our pathway. Without a Christian youth which is continuously reach- ng higher levels of religious insight and living than he preceding generation, the Kingdom of God cannot ome among men.




WORLD CALL

APPARENT deterioration in the international situation is giving serious concern to those who hope for the creation of some sort of international organization to achieve permanent peace with justice in the post-war world. These hopes are based on such statements as the Atlantic Charter, the Fulbright Resolution passed by the House, and the Ball-Burton-Hatch-Hill Resolution adopted by the Senate, by the promises of the Moscow Conference, and many other statements, both official and unofficial.

### Grounds for Anxiety

The anxiety of the American people with reference to the post-war world is grounded not on the lack of promises but in the fact that, while promises have been made in terms of glittering generalities, the actual steps taken by the administration so often fail to conform to the promises made. Responsible people are beginning to ask if we have a foreign policy, and if so, what is it? Senator Ball of Minnesota, co-sponsor of the Ball-Burton-Hatch-Hill Resolution, recently declared in a *Saturday Evening Post* article that Congress has a right to know what is going on.

On March 15, twenty-four "freshman" Republican members of Congress addressed a letter to Secretary of State Hull, in which they declared that as supporters of the Ball-Burton-Hatch-Hill Resolution, the Fulbright Resolution, Lend-lease, reciprocal trade agreements and UNRRA legislation, "we are distressed to observe our foreign relations suffering serious impairment from a want of definition of American policy."

The same concern has been expressed by the Commission on a Just and Durable Peace of the Federal Council of Churches and by a group of the best-known political news commentators in the United States, including Dorothy Thompson, Arthur Krock, Walter Lippman, Anne O'Hare McCormick, Hanson W. Baldwin and William Philip Simms. (*Time*, March 20.) That these criticisms are known both to the President and to Secretary Hull is indicated by efforts made to answer them. In a recent press conference, the President undertook to prove to the reporters present that the United States does have a foreign policy and Secretary Hull called in correspondents and read to them his 17-point declaration. But both gave vague and indefinite answers to pointed questions as to the specific meaning of some of the declarations. (*Time*, April 3.)

### The People Know Their Own Mind

Again and again the American people have made it clear that they want some sort of international organization to guarantee peace and security. The Moscow Conference, attended by Mr. Hull, promised "at the earliest practicable moment" a "general international organization, based on the principle of the sovereign equality of all peace-loving states, and open to membership of all such states, large and small, for the maintenance of international peace and security." A recent *Fortune* poll indicates that 68 per cent of the American people are for such a program. The demand for some sort of world organization that will provide the basis of a just and durable peace does not come from the American people alone. The millions of all lands who provide the cannon fodder and pay the costs of war demand it. The drift away from post-war cooperation is due not to any change in point of view of the American people but to the timidity and lack of imagination of those who are charged with the high responsibility of conducting our foreign relations. In the light of the existing situation, the Drake Conference, the volume of lectures emanating from it, and the Study Guide produced by the Commission on World Order have peculiar significance for Disciples of Christ at this time.

(Footnote: The foregoing was written prior to delivery of Secretary Hull's Easter radio address. In the opinion of the writer, the situation is not greatly modified.)

WORLD CALL

# Christian Youth and the Post-War World

By BETTY LOU SCHAFER*

YOUNG people all over the world are thinking, planning and talking about the future which has been commonly termed the "post-war world." Adults and the leaders of our country are talking and planning for a post-war world. However, there is a big difference in what the two generations are doing. The adults are talking and thinking. That is good, for it is to them that the young people look for leadership. The young people believe, however, that talking alone is stagnation. They seek to put words into action and are actually working and building for the future, an everlasting peace.

By listening to, talking with, and observing the actions of the adult generation, young people are able to bridge the gaps and cross safely the ravines into which their parents fell. Youth today have high ideals as had their parents before them. But today youth have opened their minds and hearts to the fact that these ideals not only should, but must, become realities. Today, youth take their religion and God practically. They read in the Bible where all men were created equal and all are brothers. They believe this with all their hearts, with every inch of life in them, and they practice it. They don't say, "That would be a fine thing," and then do little about it; on the contrary they say, "It must be practiced." Regardless of color, man is of one blood and all are brothers in Christ the Savior.

Youth have one foundation upon which they are building their future, this, the only stable and strong foundation, the mind of Christ. With this foundation Christian young people are moving forward. They are steadily "climbing Jacob's ladder." The young people have confidence in themselves and trust in one another. They have an undying faith in their heavenly Father and Creator. They believe in James' statement, "faith without works is dead." Youth all over the world are acting. Youth in your community are acting. They are trying not to act hastily, but after weeks and months of study and planning they are taking definite action. Summer conferences, weekend meets, and Sunday evening groups have been studying the problems and facts pertaining to peace for the past six years. Today in small communities there are interracial clubs and interracial church meetings. Young people today are worshiping together with people of all races, creeds, and social classes. They are working together in the fields, in the cities, and in the mountain districts. They are studying together in frank and plain spoken groups and thus through a growing understanding and friendship they are healing many wounds.

At a youth conference in Indianapolis not long ago it was the conviction that the public schools were as much at fault as any other factor in perpetuating race prejudice. Most of the city high schools were represented, and the students from each school got together and discussed what they could do and to whom they should go for help. Now, one high school is well on the road to winning a victory for Christ. The head of the history department was understanding and sympathetic; with the pressure of the Christian students and the permission of the principal, two weeks of race relations studies were introduced into the regular history courses. Thus all students participate in this study. "We are climbing higher, higher."

The builders listen before they act

It is the young people who are sacrificing their lives on the battle fronts of war. It is young people who seek to sacrifice their lives on the home front to build a new world. They are looking to the adults for help and guidance in attacking the problems in the right way. This generation of young people is the one which will be running this world. These youth must receive the proper guidance as they stride forward with Christ as their leader. It is the youth who through history make outstanding progress and victories. The main objective in life is to live according to the teachings of the greatest young person, Jesus Christ.

"We are building a new world."

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"The church represents absolutely the only really world-wide fellowship that now exists—it has a network ready made for initiating measures; and it will be ready to offer effective counsel when plans for reconstruction are under way.

"In the little Christian communities which despite persecution are still holding forth inside Germany and Japan lies the hope of the future for those countries. There are sincere Christians there who hope even as we do for a new world of freedom and justice, who would be able to sit down with us and help plan for its coming."

DR. HENRY SMITH LEIPER,
World Council of Churches.

*Miss Schafer was a youth delegate to the Drake Conference, February 1944. She is a member of the Downey Avenue Christian Church, Indianapolis.

# To Whom Honor Is Due

By C. M. YOCUM*

THE distinction for having served longest as secretary-treasurer of one of our foreign Missions belongs to either W. B. Alexander of India, or Mrs. V. C. Carpenter of Puerto Rico.

For more than a quarter of a century, both have held that position and they have done their work with outstanding distinction.

Mr. and Mrs. Alexander went to India in the autumn of 1908 and returned to America in February, having completed the full thirty-five years of service in India. They will reside in Indianapolis.

The Alexanders served not only as secretary-treasurer of the Mission but for briefer periods engaged in the work at Harda, Damoh and Kotmi, managed the Mission press and directed the survey. But it was in their work in the office of secretary-treasurer that they rendered their distinctive service. Trusted and loved by nationals and missionaries alike, they have served their Missions through one of the most difficult periods in Indian history.

When the Alexanders went to India it was in that period when the Mission was directing all the work, and the Indian church was in its childhood. When the Alexanders left India there was an efficient Convention of Churches to which the Mission had deeded all local church properties including church buildings, parsonages and cemetaries, and had transferred all the direct evangelistic work. This was a real accomplishment and a sign of the rapidly developing indigenous church in India.

Mr. Alexander was always active in inter-mission matters. He represented "Mid India" on the National Christian Council of India, and managed to save our tuberculosis sanitarium at Pendra Road in the midst of depression by making it a union enterprise.

Mr. Alexander was thoroughly democratic in his methods. He never prepared a program and "handed down" to the Mission and Indian Church. Before every committee meeting, every church council, every convention, he prepared thoroughly and was himself convinced of what needed to be done. But he presided over the meeting in such a way as to allow the group a clean slate upon which to write. There was always much discussion, too much, for anyone not so patient as Mr. Alexander. He was not in the habit of speaking much, but when the group would begin to stray afield he would deftly, gently guide them back to the path that led to a right decision.

Mrs. Alexander is a strong personality with ideas of her own, is resourceful, keenly alert and has a refreshing sense of humor. Other missionaries always wrote, "we cooperate with the Methodists in this or that project." It was she who wrote in an annual report, "The Methodists cooperate with us, etc." She would, and there was no animus in the remark, just a flash of humor.

Mr. and Mrs. Carpenter are due home for retirement this spring. They antedate the Alexanders in mission work by two years. They went to Puerto Rico in 1908. They, too, have had long and rich experiences as secretary-treasurer and in general mission work. In the March number of WORLD CALL in the editorial page, the editor quoted at length from a fine letter from the Puerto Ricans voicing well-earned praise of the Carpenters and their accomplishments. Hence there is no need for repetition here. A telegram received this very moment reads: "Arrived safely (8:34 A.M., April 4) Miami, leaving for Columbus Wednesday A.M., signed V. C. Carpenter." So the journey home ends and we welcome them.

Mr. and Mrs. E. R. Moon, who retire from active service in May, have the distinction of serving in two mission fields. From 1909 until 1923, they served in Africa, where for a major part of the time, Mr. Moon was in charge of the good ship "Oregon" and Mrs. Moon worked with women and girls and engaged in general evangelistic work.

From 1923 until 1938 the Moons resided in America but then went to meet an urgent need in the work in Jamaica. Like the other "retiring" couples, the Moon's have been secretary-treasurer of the Missions from which they are retiring.

The splendid work that the Moons did in Jamaica has been attested to by the church there in their appeal to have the Moons' retirement postponed. They said, "No missionary who came here before had the task they had to face, and none has led the work more successfully than they."

We delight to honor these comrades in the service and wish for them many years of release from the strenuous service on the foreign fields and full opportunity for continued service in ways of their own choosing.

*Doctor Yocum is secretary of the department of Africa and India missions of The United Christian Missionary Society.

Reading from left: Mr. and Mrs. V. C. Carpenter; Mr. and Mrs. W. B. Alexander; Mr. and Mrs. E. R. Moon

# "Thy Paths Our Chosen Way"

By CHARLES MARION ROSS*

WHEREAS some religious communions have begun at the top in developing their brotherhood youth organization, our own national committee on young people's work, in accordance with best Disciples of Christ tradition, has steadily insisted from the very first upon beginning with the local church. After many years of experimentation, a general manual was prepared for the guidance of churches. This was followed in due course with manuals for the five structural committees: worship, service, personnel, study, and recreation. Finally, in response to simultaneous requests from many quarters came the CYF quarterly, *Fellowship,* with detailed guidance material for Sunday-to-Sunday use.

As the Christian Youth Fellowship became established in larger numbers of churches, there came the demand for interchurch fellowship. State-wide planning conferences were held across the land. Organization on a state-wide basis began to take on momentum. State leaders began to press for a nation-wide correlation. The first national planning conference was held at Indianapolis in 1943; the second at Webster Groves, Missouri, the latter part of January of this year. It was interesting to note that of the forty-eight delegates sent by the states, the vast majority came from states where the Christian Youth Fellowship program and organization is already under way.

Our Negro young people were the first to effect a national CYF organization. Students from Southern Christian Institute and Jarvis Christian College, institutions that have become household words among us, were active in every phase of the recent national planning conference at Webster Groves. The meeting would not have been quite complete without the presence of our popular Japanese American friend, Kenneth Sugioka, of Colorado.

These youth representatives and their adult advisers came together from various sections of the nation at the call of George Oliver Taylor, national director of young people's work, who, for the past five years, has taken initiative in the development of the Christian Youth Fellowship across the brotherhood. Under the guidance of national leaders, this fine group shared in the process of projecting program and emphases for the year commencing next June thirtieth. The planning conference was set up on the same CYF structural committee plan recommended to the local church, the district and the state. These committees went diligently to work, frequently reporting back to the entire conference. Thus they moved in the direction of a national program that would be inclusive, comprehensive, and aggressive—a program that would make religion practical and vital to everyday living. As covering theme for the year they chose these words of Kipling, now part of a well-known hymn, "Thy Paths Our Chosen Way." Here is their message to the youth of churches of Disciples of Christ:

"We, the members of the National Christian Youth Fellowship Planning Conference, conscious of the rapidly increasing problems facing us as Christian Youth living in a world at war, recognize that our task of reaching a Christian world is more impelling than ever.

"We believe that consecrated youth can answer many of the world's needs. Youth, who are inspired by the paths of service in which Jesus walked, will resolve to enrich their lives spiritually, prepare themselves physically and mentally, and set as their goal a Christian world. We are those Christian youth. We can reach this goal only as we travel the same paths.

"Each of us must choose the path he will follow. We challenge you to join us this year in choosing His Way as our way of living. As we go forward together in these paths we will be offering our lives to God in Christian service and will lift our voices to him in unison saying, 'We have made thy paths our chosen way!'"

The national planning conference of 1943 brought recommendation and suggestions for the effecting of a national organization. The group of young people who came together last January had set before them the task of studying further the setup for such a National Commission of the Christian Youth Fellowship.

It was evident as the discussion proceeded that our young people do possess a deep appreciation of our Disciples of Christ heritage. They were desirous of projecting a program that would challenge the youth of every church of our brotherhood. They felt that such a program would help to develop a sense of mission and destiny.

It was equally apparent that they were minded to move toward a program that would link our youth in full cooperation with Christian young people everywhere. It will be recalled that some fine plans came

Making plans with Ronald E. Osborne, Editor of "Front Rank"

*Mr. Ross is the acting national director of young people's work, department of religious education, The United Christian Missionary Society.

**Friendship Circle, National Planning Conference, Webster Groves, Missouri, January, 1944**

ıt of the fellowship of our delegates and northern aptist representatives following the world conference Amsterdam. Lovers of unity will rejoice to learn at they are following through on those plans. Our ung people sent a delegate, Miss Betty Jane Court- of Lakewood, Ohio, to the meeting of the Baptist uth Fellowship. In turn, Roger Fredrikson of Cen- l Baptist Seminary, Kansas City, was sent to share ith us their experience and program emphases.

National leaders have for years considered interde- minational work as a very definite part of their reg- ar schedule. Our people have contributed leaders many phases of the interdenominational task. In is the field of youth work is no exception. Our folk ve been active in the support of regional conferences the great United Christian Youth Movement which administered by the International Council of Reli- ous Education. The chairman of our own national anning conference, Harvey Lord of Little Rock, rkansas, is also a vice-president of the interdenomina- nal Christian Youth Council of North America. It as our extreme good fortune to have Isaac K. Beckes, ecutive secretary of the movement, in the Webster roves conference. He brought a most helpful first- nd interpretation of the main interdenominational mphases that will be lifted up in the period that is ead.

Our young people did the sensible and logical thing. ey recommended the use of the interdenominational mphases for 1945-46, with adaptation to brotherhood eds. To this end they decided to schedule the first ational Christian Youth Fellowship Commission eeting two days preceding and one day following e great interdenominational Christian Youth Con- rence of North America which meets this coming mmer at Lakeside, Ohio, June 27 to July 2. That eans that our youth representatives will hold their ening session Sunday evening, June 25, and will ntinue at Lakeside until the evening of July 3.

In order to insure the success of the Lakeside meet- g, a continuation committee of young people and ational leaders was set up for the purpose of organiz- g the program of the National Christian Fellowship mmission, carrying out promotion and convening e Commission.

It is rumored that when the Pullman conductor on e of the crack trains from the West came through checking on transportation, three arms were thrust through the curtains from as many young men stowed away in the recesses of a single "upper." The surprised conductor just took the tickets from these delegates and went away shaking his head. The minister, who survived the hazard of occupying the berth just below, is convinced that herein lies the answer to the question as to whether youth will find a way to get to Lakeside in June.

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## God Looks Upon Mankind

### By MARY LYNNE HILL*

GOD looked upon Mankind.
God watched him rushing nervously back and forth
Doing little things.
And God gave Mankind a gift, and said:
"I give you Quietness that you may think
Of me."

Mankind put the gift of Quietness upon a shelf
And went on rushing nervously back and forth
Doing little things.

God saw that Mankind walked in old roadways,
Deeply rutted and weed-grown.
And God gave Mankind Thought that he might create, and said:
"Remember me."

And Mankind buried Thought by the roadside
And went his way.

And God looked upon Mankind again
And saw him indifferently hurting his brotherman,
And God gave Mankind another gift, and said:
"I give you Love . . . that you remember me."

And Mankind put Love in a dark corner
Among the cobwebs
And went on causing his brother
Needless pain.

And God still looks down upon Mankind;
And God still smiles in the dawn of each new day,
And sighs when it is done.

*Miss Hill who teaches at Southern Christian Institute, Edwards, Mississippi, is the daughter of Mr. and Mrs. Tom Hill of India.

# The Child's Bill of Rights

*"And the streets of the city shall be full of boys and girls playing in the streets thereof." Zachariah 8:5*

By VIRGIL A. SLY*

THERE is nothing more free than the laughter and shouts of children at play. Some of the happiest moments of memory are summer evenings in the clear, cool air, following the heat of the day, listening to the carefree shouts of boys and girls playing in the city streets; or listening to them in the shady lanes of some simple village as they shouted in their games of "tag" and "hide-and-seek." Theirs were penetrating, soul-stirring calls arising from the pure joy of living.

Freedom from care and fear are the true inheritance of childhood. Great souls through the years have endeavored to throw about childhood those protective guarantees that would assure them security of freedom, that the streets of our cities and the lanes of our country would be filled with the continuous joy of the shouts of boys and girls.

During the Fifth Assembly of the League of Nations, September 1924, a declaration of "The Rights of the Child" was proclaimed with the following preamble:

"The Child must be given the means requisite for its normal development, both mentally and spiritually.

"The Child that is hungry must be fed; the child that is sick must be nursed; the child that is backward must be helped; the delinquent child must be re claimed; and the orphan and the waif must be shel tered and succored.

"The Child must be the first to receive relief i times of distress.

"The Child must be put in a position to earn livelihood and must be protected against every forr of exploitation.

"The Child must be brought up in the conscious ness that its talents must be devoted to the servic of its fellow men."

It is a far cry from "The Rights of the Child" a stated in the above to the thousands upon thousand who are starving in Europe, India, China and th isles of the sea; who are being buried alive in dail bombardments; who have been maimed or killed a their desks in school; who have died of exposure upo the seas; who wander with bloated stomachs like littl wolves across the face of the earth. Yes, the shri laughter of the boys and girls playing in the street has turned to shrieks of terror, and the pavement ha run red with their blood, and the dust of the countr lane is churned deeper with machines of war.

The faces of the children reveal to the world tha the adults who dreamed of the "rights of the child have lost their dream in the wave of insanity that ha swept over the total world.

Yet there are those who care. In fact, all of u care, regardless of what we are engaged in or wha has come over us and victimized our generation. Bu there are those who always have cared and they cor tinue to care. They have built homes, schools, hosp tals, and churches all over the world, whose time an equipment are dedicated to the welfare of boys an girls. Wherever the gospel of Christ is received an wherever the messengers of Christ go, the loving arm of Jesus, who brought children into citizenship in th Kingdom of God, gather the children of the city street and the country lanes into their "rights."

*Executive secretary of the department of financial resources of The United Christian Missionary Society.

# What About China?

By M. SEARLE BATES*

M. Searle Bates

LONG friendliness toward China among a few has now been reinforced throughout the world by admiring sympathy for the steadfast suffering of the Chinese people under prolonged invasion and occupation, for their courageous efforts to do much with little in the face of superior power and desperate losses. Cordiality toward China has spread more widely, and shallowly, in quarters essentially "national" and isolationist, since the Japanese attack on Pearl Harbor and Manila made Americans allies of the Chinese in the United Nations grouping.

One must distinguish between genuine friendship based on stable appreciation of persons and their possibilities; and political, sentimental, or fair-weather "friendship," which falters when political circumstances and opinions change, when the gushing mood sours, when difficulties appear. The first or genuine friendship is Christian, or near-Christian, of supreme importance to the world. The second type is something lesser, not so bad as hostility or sheer indifference, but of real worth only if developed by deepening convictions and steadying knowledge.

Where do you stand? The answer has considerable bearing on the measure of your sincerity when you say the Lord's Prayer, or profess to believe in God as the Father of the entire human family. Naturally this principle is universal. But the great number and distance of the Chinese make them a most significant test of our fundamental attitudes.

Clouds appear in the eastern sky, and some of the friends of a spring afternoon are slipping away. American soldiers and journalists are discovering that there are few porcelain bathtubs in China; that Chinese businessmen are not all unselfish in devotion to the public interest (especially to the American interest); that some Chinese families do not want their boys to go into the army, and that some boys leave the army when they do not get enough to eat; that wartime corruption in China takes forms different from peacetime corruption in Chicago or Kansas City. And anyhow, the American boys do not want to be there, and they long for the perfection of home. So China is a pretty rotten place, and the less we have to do with the country and the people, the better for us.

More substantially, the inflation into which an undeveloped and battered country has been driven in order to finance an exhausting war (already three times as long as "our" war, which has not touched our shores and has pushed our employment and income to unexampled heights), is very hard on the small groups of foreigners in China, and is desperately cruel upon the small independent salaried class of Chinese. Fortunately, the great agricultural and laboring masses are not critically hurt by the fantastic prices and wages, though they share in the general lack of goods and transport.

Again, the persistence of a prominent (though relatively small) Communist Party and Communist Army, determined during and after the war to make good its program to seize control of China, is in one way or another the stumbling-block for many weak-kneed friends. American leftists, redder and with less sense of responsibility than the Moscow which supports kings and ex-fascist generals if thereby united effort to win the war can be furthered, exaggerate the virtue and the strength of the Chinese Communists. They can do so only by denying the virtue and the strength of the government of China, the object of the Communist attack. American rightists join in the misrepresentation, trained as they are to gloat in fear over possible "disorder," and lacking some of the familiar counts against Moscow.

Serious fault there is in Chinese economic life and in the Chinese government. But radical as some of us may be in desiring remedy, we should consider whether private armies and developing revolution in the presence of the Japanese army is a sensible prescription. What would we think of foreign effort to aid in the United States an armed revolutionary party dedicated to overthrow of our institutions, in time of national disaster and plight of destiny? One can only say that the faulty government has been remarkably tolerant of the faulty Communist adventure, in order to avoid the wrong and danger of internal conflict at this period. Hope is not yet lost that Chinese moderation and compromise, plus the correct abstention which Russia has practiced for a decade, may lead finally to reform and adjustment without costly warfare.

In China today, evil and difficulty abound. So do endurance, diligence, faithful service, the simple virtues of home and farm and friends. With food, pay and equipment equivalent to the discard from American forces, Chinese troops struggle along to the close of the seventh year. Medical and educational work continue meagerly and precariously, at enormous sacrifice. With general praise from this country, Chinese students were held back from the army in order that training, so rare and so greatly required, might be maintained. Recently 20,000 students insisted upon entering war service, and were reluctantly accepted by the government, with assignment to technical and medical services where possible. Madame Chiang and thousands of lesser lights are the same persons today as when her speeches and her countrymen were so enthusiastically cheered in this country. If the applause came from honest hearts, they will not wobble with the weather.

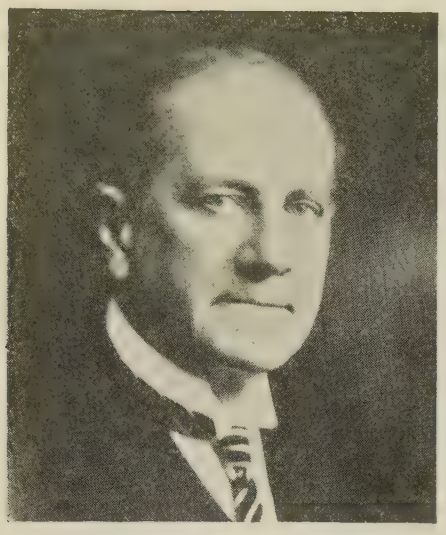
That's what we'd like to think. Yet there are many waves of emotion, many fads in this country, within the field of international attitudes. Even hearts that at moments are well intentioned, do wobble. Let's

(*Continued on page* 23.)

*Professor of history of University of Nanking. Far-Eastern consultant for the International Missionary Council.

# Dr. Herbert L. Willett—A Tribute

By EDGAR DEWITT JONES*



Dr. Herbert L. Willett

WHEN Dr. Herbert L. Willett came to the close of his long, fruitful, and radiant life on March 28, one of the finest gentlemen who ever drew breath passed to his reward. Eloquent of speech, scholarly of mind, gracious of manner, and noble of spirit, as he walked among us it was as though one of Plutarch's men spoke to us face to face.

Born in Michigan, educated at old Bethany, Yale, University of Chicago, and the University of Berlin, dean and head of the Disciples Divinity House, and professor of Oriental languages and literature in Chicago University, he lectured widely on the Bible and graced pulpits both in his own and other communions. He wrote many books, contributed to numerous periodicals, and served as associate editor of *The Christian Century*.

In this brief tribute, however, we think of Dr. Willett mainly as apostle, prophet, and servant of Christian Unity. His was an ecumenical mind; ever a friend and advocate of cooperative Christianity. He served as president of the Chicago Church Federation, vice-president and Chicago representative of the Federal Council of the Churches of Christ in America, commissioner of the Association for the Promotion of Christian Unity, and was president of this organization at the time of his passing.

Always his magic voice and persuasive personality were at the generous disposal of the cause of the unity of a divided church. He lived and had his being in the great sweep of the church universal. He sat in on myriad conferences, at New York, Chicago, and church conventions both state and national. He was at Oxford and Edinburgh in 1937, and in his several trips to the British Isles, the Near and Far East, he met and conferred with leaders, not only of Protestantism but also of the Eastern Orthodox Church.

Dr. Willett was interested in the Jews and was a foe of anti-Semitism. His book, *The Jew Through the Centuries,* revealed his wide and intimate acquaintance with the hopes, fears and dreams of the race that gave us the Old Testament and the Christ of our churches and our souls. He honored all men and loved the brotherhood. He was anything but provincial, partisan, denominational. His soul was like a star and dwelt apart; yet a friendlier, kindlier, more democratic man never lived.

Dr. Willett's going seems, as a dear friend put it, "like the end of an era." For years he was a voice in the wilderness crying, "Make a path for the united church; give answer to the prayer of the Christ for the oneness of all who believe on him, that the world may know that the Father sent his Son into the world to save the world." And as is always the lot of a leader ahead of his times, Dr. Willett was misunderstood, misrepresented, and maligned. Yet when reviled he reviled not again. There never fell from his Amphionic lips words of complaint, censure, or detraction. Never stooping to conquer or compromise, he held himself with true humility and a Christlike serenity. Take him all in all, Herbert L. Willett was the Disciples' best gift of his generation to a broken world and a divided church. God rest his strong, heroic soul, and make us who mourn his passing worthy of so grand a character.

"Who is the happy Warrior? Who is he
That every man in arms should wish to be? . . .
Who comprehends his trust, and to the same
Keeps faithful with a singleness of aim;
And therefore does not stoop, nor lie in wait
For wealth, or honors, or for worldly state. . .
Whose powers shed round him in the common strife
Or mild concerns of ordinary life,
A constant influence, a peculiar grace;
But who, if he be called upon to face
Some awful moment to which Heaven has joined
Great issues, good or bad for human kind,
Is happy as a Lover; and attired
With sudden brightness, like a Man inspired;
And, through the heat of conflict, keeps the law
In calmness made, and sees what he foresaw;
Or if an unexpected call succeed,
Come when it will, is equal to the need . . .
This is the happy Warrior; this is he
That every Man in arms should wish to be."[1]

*Dr. Jones is minister of Central Woodward Christian Church, Detroit, Michigan. He was president of the Association for the Promotion of Christian Unity for ten years. Dr. Willett succeeded him in 1941.

[1]From "The Happy Warrior," by William Wordsworth. In *1000 Quotable Poems.* Used with permission of Willett, Clark & Company.

# Looking to the Future in Argentina

By J. DEXTER MONTGOMERY*

WHILE the eyes of the world are centered on the political unrest in the Argentine republic at the present time, one who has lived close to s people during recent years surveys with a note of nfidence the more enduring motives which underlie his spectacular political upheaval of a great people. here has been surging in the Argentina, as in other atin American countries, currents of thought and ac- on which indicate a spiritual awakening that gives pe and promise and which should be encouraged that may come to a fuller self-realization. In this short etch only brief mention can be made of some reli- ous trends which reflect recent currents of this awak- ing. They group themselves under evangelistic ef- rt, education, and preparation for Christian service.

*In the field of evangelistic effort,* movements which ve arisen from different sources show a surging of iritual unrest and intellectual awakening. Youth or- nizations of both the Catholic and Evangelical urches have tended in recent years to champion pro- ams which seek religious advancement and social bet- rment in a way that is far beyond similar endeavors a neration ago. Another indication of this awakening the growing interest in Christian, religious literature. recent years the demand for such literature has in- eased annually, and last year the Union Evangelical ook Store in Buenos Aires reported the largest sales its history.

Again, this awakening is apparent in the developing urch programs of both the Evangelical and Catholic urches as seen revealed by new buildings, by church tendance, and by an expanding church program. his surge of a new sense of spiritual values which has en arising in Argentina and other Latin American untries is highly encouraging.

*The unique growth of Colegio Ward in the field of ducation* is a silent testimony of the impact which vangelical schools have made and of the permanency ith which they have builded in the Latin American nvironment. The high educational attainment and ood will which ultimately must explain the secret of he success of Colegio Ward could be duplicated with lmost every other Evangelical school in Latin Amer- a. During the decade from 1933 to 1943, the enroll- ent of Colegio Ward increased from about 350 to 978, r 275 per cent. At the same time the missionary force as reduced by forty per cent, and increasingly the ationals have taken places of responsibility both on he teaching and administrative staff. The urgent de- ands of this school have grown steadily and plans are ow under way for additional buildings to meet the rowing needs.

Certainly such schools as this under joint responsi- ility of Disciples and Methodists, with a loyal teach- ng body and an ever growing group of alumni, is an biding asset of inter-American fellowship as one ooks to the future. Among the admirable contribu-

Mr. and Mrs. Montgomery

tions of this school are the scholarships offered to young men preparing for the Christian ministry. Last year seven such scholarships were granted. The Methodist scholarships are designated the "Thompson Scholarship" in honor of their much admired Dr. John R. Thompson. Last year another scholarship, which is called the "Atwater Scholarship," in honor of Mrs. Anna R. Atwater, was initiated for Disciples students who qualify for it.

*Preparation for Christian service places* a unique responsibility on the church as consecrated young men and women seek adequate education for their high calling. On the mission field, as at home, the expanding church depends in a vital way on leadership. Consecrated lay leaders are always pillars of strength and are indispensable. But effective lay leadership depends on trained leaders whose discipline of life and proved Christian character fit them for the delicate task as preachers and pastors as well as leaders whose influence commands the respect and following of those about them.

Through the Union Evangelical Seminary in Buenos Aires, the churches of the cooperating bodies in the River Plate are facing their opportunity with vision and meeting their responsibility with a forward outlook. When the new building for this institution was dedicated on August 1, 1943, the dreams of two decades were realized.

The Seminary, founded as a training school in 1884, was conducted by the Methodists until 1917 when the Disciples joined, making it a union institution. About ten years later the Federation of Waldensian Churches became officially affiliated with the institution. The Presbyterian Church (U. S. A.) of Chile now enrolls students in the seminary, as do two other bodies. In 1942 the Girls' Training School, which was organized twenty years before, united with the Seminary, making it co-educational.

In 1943, the student body was composed of nineteen young men and sixteen young women—a total of thirty-five—representing six denominations and five South American republics.

Thus the Union Seminary, interdenominational, international and co-educational, is unique in Spanish-speaking South America as regards both its scholastic standards and its cooperative program. It is strategically located for training leaders for the growing Evangelical church in Argentina and the adjacent republics. Its program and its outlook commend it to the church.

*Mr. Montgomery, missionary under the United Christian Missionary Society, returned from Argentina in February, 1944.

# Delinquency in Wartime

By MARY B. FOSTER*

THE story of juvenile delinquency is the story of old problems that have been intensified and exaggerated under the pressure of war.

In wartime, as in peacetime, juvenile delinquency results from the failure of the home and community to satisfy the fundamental needs of boys and girls—the need for security and for opportunity for development and achievement.

Camera and brush can picture a starved body or a bomb-wrecked church, home or business establishment; but the starved soul or lonely, frustrated, suffering groups of men and women, boys and girls, far more significant than the buildings which they use, elude these mediums. Yet here, in the heart of America, in our overcrowded cities, towns and hamlets, the hurt of war is tragically felt today.

Our first story is of the pernicious disruption of family life in only one home. Hundreds of thousands like it, involving more than one million children, are scattered across our country in over 300 critically overcrowded war industrial communities.

While visiting in a government housing project, the author contacted a former school executive and his family. Both he and his wife were employed eight hours a day in a defense plant. They left their thirteen-year-old daughter to care for three younger children, two, seven and nine years of age, respectively, from seven o'clock in the morning until five in the evening, the time they both returned from work. Every room was in turmoil. Three teen-age boys who had spent the afternoon with the thirteen-year-old daughter, left unceremoniously and in great haste when they learned it was five o'clock. We inquired about the younger children. "Oh, they're out playin' around. I don't know just where. I haven't seen them since lunch. When they see Dad's car they know that he and Mother are here. That is their clue to come home." From the parents we learned that they had a son overseas. The mother told us she was working to supply the "possible-missing-link" in the "war-production-line" so that her overseas son should want for no "necessity-of-war."

What shall it profit that mother working in a war plant making certain her son at the battlefront has all the implements of warfare, if her daughter on the homefront wanting for guidance and helpful companionship becomes delinquent and the three younger children incorrigible?

The story of delinquency includes a chapter on child labor.

Youth experiences a thrill at being a wage earner and drawing a salary almost equal to Dad's. Young girls are leaving the shelter of family life in a rural community and going in large numbers to overcrowded areas to seek employment without guidance.

In a rooming house district, I chanced upon a young, teen-age girl who was away from home for the first time. She had lived the simple, unsophisticated lif of a poor country girl, eldest sister of five children living on a small farm. Her only acquaintances wer a number of shop employees with whom she worke and a couple of soldiers that her two roommates ha helped her to pick-up. As one might expect her sourc of recreation had been found in some "honkey-tonks" and a cheap "nite-spot" near by. An affair with on of the soldiers was fast approaching a climax. Ther was no one to whom she could turn for advice. He high wages, half spent before they were received lonely, bewildered and frightened; what should sh do? And this in the shadow of one of our churches

A chapter dealing with today's exploited schoo should cause us much anxiety. In normal times th school helps the parent in guiding children. But wit total war the school has been raided for workers. Man children are carrying a full schedule and working fou to six hours after classes. Still others have left schoo entirely to work. Schools by the score have close since teachers have left the profession and secured job in defense plants where their earnings are often thre times those earned in the classroom.

War has entered the school building itself. It i ration headquarters, scrap collection headquarters training headquarters for wartime skills, and so forth Teachers and parents alike are overburdened and frus trated and have little time or inclination to sit dow and talk over common problems.

Another chapter tells of several newsboys, ten t thirteen years years of age, earning easy-money b charging one dollar to introduce soldiers to local girls many of whom are sixteen years old and younger Late one Saturday night an eleven-year-old newsbo showed three soldiers $30 he said he had collected i this manner.

Finally, war has invaded the church, taking 6,25 choice Protestant ministers, 368 of them Disciple pas tors. Now comes an urgent call for 1,750 more chap lains—159 more Disciples.

Every church has suffered losses in leadership fro every department which cannot be replaced for th duration.

The state of affairs has not been improved by th fact that many of those not eligible for the armed serv ices, both men and women, are working hours whic preclude their attending Sunday services or assumin additional responsibilities in the church program.

Migration, overcrowding, child labor, easy-money lack of wholesome recreation, loneliness, dislocatio and frustration of family, school and church life con front boys and girls with problems which tax matur men and women to handle wisely. It comes as no sur prise if under such conditions juvenile delinquency increases.

Measures for prevention and control of juvenile de

(*Continued on page* 21.)

*Mrs. Foster is Supervisor of Volunteer Services of the Committee on War Services.

# They Work Without Pay and Like It

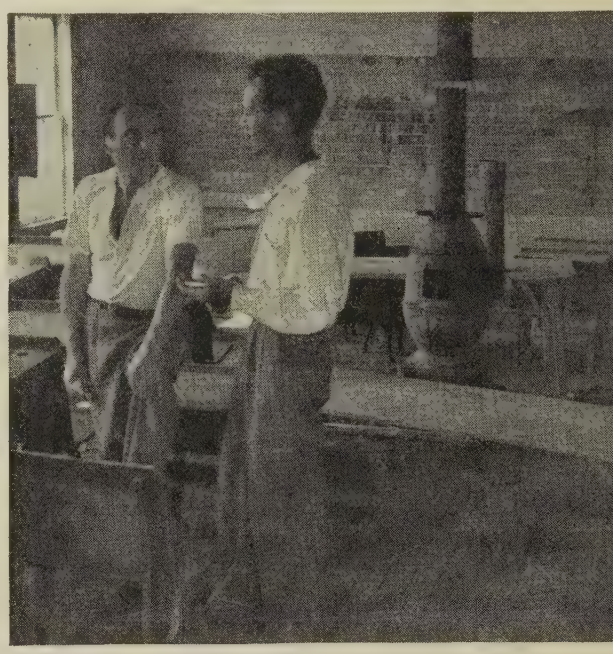
UNDER the auspices of the American Friends Service Committee and Disciples of Christ, a Work Camp was held at Hazel Green Academy, Hazel Green, Kentucky, June 18–August 13, 1943.

The campers were young persons, college age or older, representing eight communions and coming from Mexico, Colombia, and seven states of the Union. They assisted in the maintenance of the school garden and food production for the school and the camp besides having general participation in the work project. This project was to help the county officials recondition some of the schoolhouses that needed repairs. Besides this physical work, the campers took part in other community enterprises such as work with a mobile canning unit, and assistance with the cooking for the Disciples Young People's Conference which met at the Academy.

A Work Camp will be conducted under the same auspices again this summer, and will be for high school boys and girls.

The camp director (left) and Henry Stovall (right) talk it over. The director is Dr. John Scott Everton, professor of Philosophy and Dean of the Chapel at Grinnell College, Iowa. Mr. Stovall is principal of Hazel Green Academy

An American camper with the three boys who came from Mexico and Colombia. One had had only four months of English and the others about two years. Their presence made it possible for the campers to practice the good neighbor policy, and they found it worth while and wholesome. The young men stated their reasons for coming to camp—"to learn English, to make friends in the United States, and later to study your textile industry." The boys were Catholics, and this was perhaps their first contact with Protestants



The camp director and camp secretary in Lower Lacey Schoolhouse. This was the first schoolhouse that the Work Camp tackled. After a week the outside was painted white, the steps repaired, and a new front door was hung. The interior was also painted and the floors oiled. The desks were sanded for varnishing, and other repairs were made.

(Left) The garden crew tackle the garden at Hazel Green Academy. (Right) Seven A.M. and off to work! There is no "boys' work" and "girls' work" but campers all work together.

WORLD CALL

# The World's Sunday School Association

By FORREST L. KNAPP*

Dr. Knapp

A SPECIAL boat had brought delegates from the United States, and other delegates were present from countries in Europe and elsewhere. For several days the assembly of friends of the Sunday school had been in session. Then someone arose to read: "Resolved that this convention of Sunday school workers from all lands, recognizes the gracious favor of Almighty God, the love of Jesus Christ, and the presence of the Holy Spirit in our meetings, and is deeply conscious of the importance of the work in which we are engaged, and the great need there is that Sunday school work in all lands be improved and extended. . ." That is the first sentence in a resolution adopted in London in 1889 by the first World's Sunday School Convention. It was in that convention that the World's Sunday School Association had its real beginning. Now the Association is fifty-four years old. What has it done? What is it doing? What of its future?

The Association, through its history, has provided two principal types of services. One is the World Conventions; the other is the development and strengthening of nation-wide cooperation in Sunday school and related work.

The conventions have been the more conspicuous form of service. In all, twelve have been held: London, 1889; St. Louis, 1893; London, 1898; Jerusalem, 1904; Rome, 1907; Washington, D. C., 1910; Zurich, 1913; Tokyo, 1920; Glasgow, 1924; Los Angeles, 1928; Rio de Janeiro, 1932; and Oslo, 1936. The thirteenth was set for Durban, South Africa, in 1940, but the war necessitated cancellation. Here are just a few of the many interesting facts in the records of these conventions.

The Jerusalem Convention, held at Eastertime, was attended by 1,500 delegates from 25 countries and 50 denominations. An item in the program was an address in Arabic by a Samaritan High Priest from ancient Shechem, translated by a Christian Jew.

The fifth convention, held in Rome with delegates from 37 countries, obtained special permission to have a worship service in the Colosseum, "an unheard of proceeding in the heart of Roman Catholicism." It was in that convention that the name of the continuing body was changed from World's Sunday School Convention to World's Sunday School Association. In one of the sessions, "an International Festival of Praise," the opening hymn was, "All People that on Earth Do Dwell," and a note in the printed program said, "To be sung in Italian, German, French, and English languages."

On the occasion of the Washington Convention, the House of Representatives passed a resolution of recognition, and adjourned to view the convention parade.

In some respects, the Zurich Convention was especially notable. A party of 29 persons, under the leadership of H. J. Heinz, made a tour of the world, with attendance at the convention as the climax. In the program of the sessions in Zurich a report of the round-the-world party and reports from other groups provided an unprecedented view of Sunday school work throughout the world.

The Emperor contributed largely to a Japanese Convention Fund of over $125,000 for the Tokyo Convention of 1920. A great temporary hall, built from this fund, caught fire and was burned to the ground shortly before the convention, but the Imperial Theater was immediately provided as a substitute.

The Rio de Janeiro Convention was the first such gathering south of the equator.

These and other conventions provided opportunities for international and interdenominational fellowship for more persons, probably, than have any other gatherings in the same period of time. They gave a great impetus to Sunday schools and other agencies for Christian teaching.

The second type of service provided by the Association has been to aid in developing and strengthening nation-wide, interdenominational cooperation in Christian education. There are certain needs of the teaching ministry of all local churches which call for outside help. In many cases these can be met only through interdenominational cooperation.

Only a few illustrations are needed to show the kind of assistance which the Association has given. In the early part of this century, Frank L. Brown made several visits to the Far East, one outcome being the establishment of the National Sunday School Association of Japan. In 1920 the World's Association responded to an urgent call from Brazil and provided money to make it possible for the Brazil Sunday School Union to have the full-time services of Herbert S. Harris as its secretary. In 1928, a delegation from Mexico requested and obtained aid in reviving the National Council of Evangelical Churches. G. Baez-Camargo was made secretary, with the stipulation that he would give major attention to Christian education. The Bible Lands Union for Christian Education, the Egypt and Sudan Sunday School Union, similar organizations on the continent of Europe, and others in other parts of the world owe their existence to the World's Sunday School Association. Just now steps are being taken looking toward the provision of a field secretary in Christian education to serve the Evangelical forces of Ecuador, Peru, and Bolivia.

Through the years two major changes have taken place in the nature and program of the Association. First, it has been transformed from an aggregation of individuals, who represent a powerful interest in Chris-

*Dr. Knapp is Joint-General Secretary of the World's Sunday School Association.

ian teaching but no organizations, to a federation of ver fifty national and international bodies concerned vith Christian education. Second, it has steadily roadened the scope of its emphasis to include not only he Sunday school, but also all other agencies which an aid the church in its teaching ministry.

Readers of this article may be especially interested n knowing how they are related, if at all, to the World's Sunday School Association. They may rightly hink of themselves as related in several ways. First, hey are in Sunday schools which belong to the world-vide Sunday school movement, one of the most signifi-ant lay enterprises the world has ever known. The Association is an expression, a symbol of the world-vide nature of that movement. Second, if your board f Christian education is a member of the International Council of Religious Education which in turn is a unit f the World's Association, you are related also; secre-aries of your Board are active in the Association's ommittees. Third, some Boards of Foreign Missions ssist the Association, and many of its missionaries in any parts of the world participate in and derive enefit from the national, international bodies which ompose and depend upon the Association.

In recent years much has been heard about the need or more fellowship among Christians across denom-national and national lines. But there has been and s now a great deal of such fellowship. To the growth f that fellowship, the World's Sunday School Asso-ation, through its fifty-four years of history, has iven significant impetus.

## Delinquency in Wartime

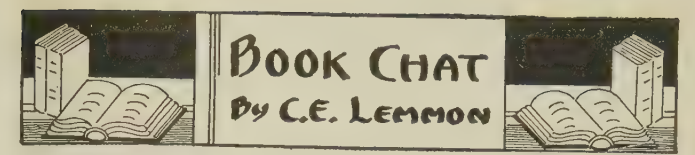
(*Continued from page* 18.)

nquency are not easily assumed in total war, when ilitary demands have priority over all other consid-rations. Preoccupied with producing more and more attlefront necessities, we tend to brush aside as un-ssential the everyday needs of everyday people on the omefront.

The vacation season, ranging from two to four onths in different sections of our country, frees hun-reds of thousands of boys and girls and teachers from egular school routine. Children, in their inexperience re easy prey to harmful influences in the community. hey need worthy occupation for body, mind and pirit.

The church, as one of the community's established orces influencing youth, can contribute materially to he prevention of delinquency by supplying wholesome acation-time activities. This task *must not* be left to onecclesiastical agencies, for this leads to the impres-ion that church people do not care.

The church as a force in the prevention of delin-uency means that its leaders are aware of contaminat-ng community influences and are taking steps to elim-nate them. It involves arousing public concern for ommunity problems and spurring church members nto action solving these problems. It means cooperat-ng with other agencies in making the community a afe place for the growth and development of every hild within it. THE CHURCH MUST NOT FAIL NOW!




WORLD CALL

LOUIS ADAMIC, essayist, story-teller, and novelist, writes passionately of his native Yugoslavia in a new volume which is a combination of episodes from life and essays, called *My Native Land.* The book is designed to clear up for Americans the confusion that exists about Yugoslavia. The wrongs inflicted on those distressed people are almost beyond imagination. Only Poland has suffered more. And now with Tito and his partisans leaning to Russia for help, and Mikhailovich tending to support the Nazis, the picture for Americans is confused. Adamic holds that Tito is the real patriot fighting for the liberties of his people. The future of Yugoslavia rests with the great powers. The partisans of Tito demand the right to make their own democratic choices, and, permitted to have that right, they will choose the support of Russia. Much depends upon the attitude of Britain and the United States, who, according to Adamic, have played a confusing game with Franco, De Gaulle, and with Tito. The book taken as a whole is convincing, eloquent, and emotional. It is a passionate plea for Americans to aid the democratic aspirations of the Yugoslavians.

PIERRE VAN PAASSEN, Dutch born, Canadian journalist, retaining much of the spiritual fervor that led him to be educated for the ministry, makes a passionate plea for the Jews and their right to a home in Palestine. He calls his book, *The Forgotten Ally.* The Balfour declaration, offering Palestine to the Jews, was a way out for these sadly persecuted people but Britain has not followed through. Britain, now fearful of the Arab influences of the Near East, has wavered in its support of Zionism. Van Paassen eloquently contends that the Jews have performed enormous service for Britain in the war, that Palestine has progressed remarkably with their initiative, and that the Arab danger is much overestimated. The Arabs have sufficient undeveloped territory without the little land of Palestine.

*STRANGE FRUIT,* a novel by Lillian Smith, is not a nice book. It presents the sore problem of the South in its rawest and most degrading forms. It is a good piece of writing and makes for the Southern Negro problem about the same accent that *Native Son* by Richard Wright did for the Northern Negro in the setting of Chicago.

INSTEAD of passionately stating a problem, as do the three books mentioned above, Rachel Davis-DuBois, in her little book, *Get To-Gether Americans,* channels her social feeling into a positive suggestion for helping solve the problem of the diversity of racial and economic groups in America. She has given her life to an exploration of the racial tensions in our great cities and suggests the Neighborhood-Home Festival as a method of creating understanding and bringing about fellowship and unity among our diverse populations. Her method is to have informal meetings, or community festivals, in which each group can bring some contribution of art, music, or story, according to its natural bent. Her theory is that our diversities of race and creed can be made to enrich American culture if we will but make constructive attempts on a community basis. This book is well worth reading and is the product of a competent mind guiding a practical endeavor toward a solution of a pressing American problem.

DR. WILLIAM CLAYTON BOWER, in a small volume of lectures published as *Church and State in Education,* is concerned with the effect of our secular educational system consistantly eliminating religious instruction and thereby loading the minds of the generations against religion as a natural component of our American culture. While others have considered this thesis, Dr. Bower has brought to its consideration a more exact scholarship, and a wider range of reference and

(*Continued on page* 35.)

# Summer Is the Best Season of All

NOTHING ever happens in our church in the summertime," complains Superintendent Rut-Follower. "We just have the old faithfuls till cooler weather comes again."

"The summer is the best season of all for our church!" said Superintendent Knows-What's Doing.

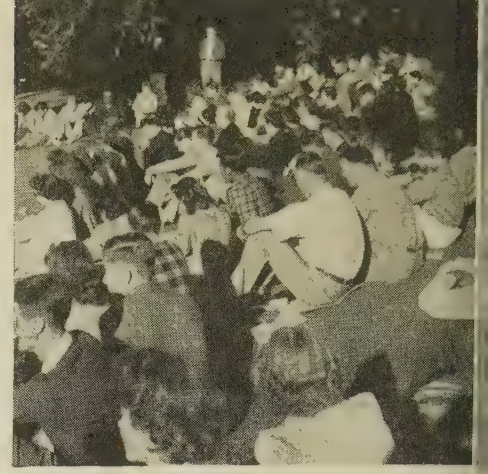
"How can that be? Don't folks lose interest and go away?"

"Yes. We send some away."

"Send them away! Where? Who?"

"We send some of our children's workers to the Laboratory Training School each summer. They come back enthusiastic and are our best teachers.

"We send our intermediate boys and girls to the Pioneer Camp. They're always more loyal to the church after that experience.



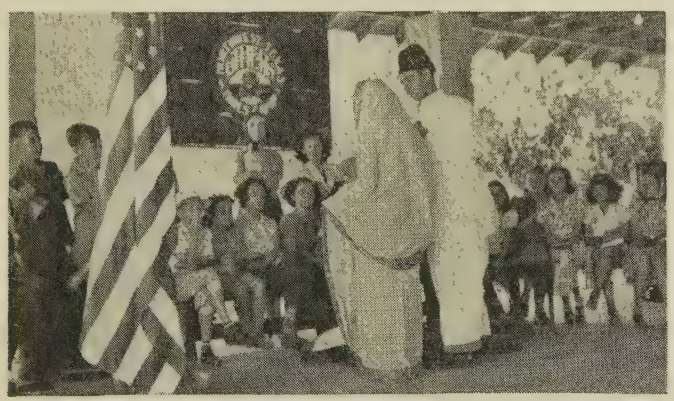
A Young People's Summer Conference continues to be a "must" for all Disciple youth

"We send the best of our youth to Young People's Summer Conference, and you can count on them for hard work the next year. And they know how!

"Say! Why not come with me to an Adult Conference this summer. Bring some of your elders and deacons, and your preacher, and wives also. Teachers of children and youth should also go. We'll show you a real vacation! And it will do your church a lot of good. Yes, sir! Summer is the best season for our church, and it can be for yours. That's the time to train your leaders."

(Information on any of the conferences and schools mentioned here may be had by writing to the state or area offices, or to The United Christian Missionary Society, 222 So. Downey Avenue, Indianapolis 7, Ind.—Dept. of Religious Education.)

Adults have morning watch



Above: Pioneer Camps for the younger teen-age boys and girls are very popular

Below: A Laboratory School is all that the name implies

## Disciples Adult Conferences—1944

| *Date* | *Place* |
|---|---|
| June 12-18 | Windy Wood Camp, Pollock, Louisiana |
| June 19-22 | Roosevelt State Park, Morton, Miss. |
| June 19-23 | Judson College, Marion, Alabama |
| June 26–July 2 | Turner, Oregon (State Convention Classes) |
| June 25-29 | West Washington, Seabeck, Wash. |
| June 25–July 1 | Center Point, Texas |
| July 2-7 | Na-Co-Me Conf. Center, Centerville, Tenn. |
| July 3-9 | Hood College, Frederick, Maryland |
| July 3-7 | Buffalo Gap, Texas |
| July 9-15 | Valley Mills, Texas |
| July 19-21 | Bonner Springs, Kansas |
| July 23-28 | Atlantic Christian College, Wilson, N. C. |
| July 24-31 | Ketcham, Idaho |
| August 7-11 | Lynchburg College, Lynchburg, Virginia |
| August 14-19 | Otterbein College, Westerville, Ohio |
| August 21-26 | Twinlow, Rathdrum, Idaho |
| (Date Uncertain) | Grand Mesa Junction, Colorado |

## United Christian Adult Regional Conferences

| | |
|---|---|
| July 1-7 | Lake Wawasee, Indiana |
| July 2-7 | Seabeck, Washington |
| July 17-21 | Camp Redlands, Oklahoma |
| July 17-27 | Northfield, Massachusetts |
| July 30–August 5 | Frontenac, Minnesota |
| August 19-26 | McMaster College, Hamilton, Ontario, Canada |

## Laboratory Training Schools—1944

| *Date* | *Place* | *Director* |
|---|---|---|
| May 27–June 2 | Enid, Oklahoma | Carroll Fairbanks |
| June 4-10 | Huntington, W. Va. | Ralph E. Valentine |
| June 4-10 | Austin, Texas | Verna Evelyn Johnson |
| June 4-10 | Logansport, Ind. | Anna M. Clarke |
| June 17-24 | Independence, Kan. | Raymond Baldwin |
| June 18-24 | Mayfield, Ky. | Charles L. Brooks |
| June 18-24 | Elnora, Ind. | Anna M. Clarke |
| June 25-30 | Louisville, Ky. | Charles L. Brooks |
| June 26–July 1 | Turner, Ore. | C. F. Swander |
| July 9-14 | Amarillo, Tex. | Lois Swick |
| July 23-28 | Wilson, N. C. | Cecil A. Jarman |

# Missionary Dividends

## By CHAPLAIN JOSEPH L. SCHULER*

THE day of miracles is not past. The power of God to perform wonders is evident in this twentieth century as great as it was in the first. Perhaps we of the continent are not as conscious of the divine hand as we might be if we were on the frontiers of Christian influence. Those who are too close to good things do not appreciate them, but when transplanted to new areas where we can see those things which we accept as a part of our common heritage in the very processes of development, then we can recognize the work of that Hand that is greater than ours.

For the past year, it has been my fortune to serve with our armed forces in a theatre that can truly be called, "the melting pot of the world." During these months it has been my privilege to study at firsthand the miraculous results of missionary endeavor; to see the seed that has been sown growing into the fruitage of Christian understanding and hope.

A century and a quarter have passed since those first daring spokesmen of God invaded a then little-known group of islands in the far-flung Pacific. Today the investment of that century and more of Christian service is glorifying in a thousand ways the sacrifices we have made.

Recently a group of American soldiers, just newly arrived from the mainland, visited in one of the native churches. At the door they were met by a Japanese American who extended to them a welcome as cordial as that of any mainland church. The pastor of the congregation was a Hawaiian who could speak only very broken English, yet the entire service was such that men went away feeling that it was good to have been in the House of the Lord. No race was predominant in the service. As one looked over the congregation there were faces of every description, from the blonde of the Norseman to the deeper shades of the Asiatic and the still deeper hues of the Congo.

After the service, we were extended the hospitality of Christian homes. Under the covering of God's blue heaven and the soft rustle of palm trees a *luau* (native feast) had been prepared. More than one hundred servicemen sat down to a feast and to the fellowship of Christian surroundings. Truly the hand and spirit of God had wrought miracles here.

On a recent Sunday evening in our chapel service we were greeted by a high school choir of more than fifty voices. Directed by an American choir director and young people's worker, this group—Chinese, Japanese, Hawaiian, Filipino, Portuguese and other Americans of young Christians—led us to the throne of God. After singing four or five numbers, several of these girls and boys gave testimony; testimony of the power of God in their living. Truly here was a "League of Nations," the spiritual fellowship of all races in the Church of the Living God.

Lest we might misunderstand the greatness of this Christian faith, let me hasten to say that most of these are first generation Christians. The road has been rough and rugged. The early days of the missionaries were not blessed with any great turning to the cause of Christ. The sacrifices have been tremendous. Even today the pathway is not as easy as we of the mainland might think.

Those of us who think religion is easy should know these Christian brethren on the field of conquest. Misunderstood at home because of their allegiance to a strange God, jeered at and tested by their school companions and fellow-workers, faced with every temptation to deny the Savior they have learned to love, still they press on. Their lives present before the world an open challenge of the power of Christ to bring the nations of the world to the throne of human understanding and divine companionship.

Truly the day of miracles and the glorious power of God is not past. We on the outposts of Christianity have seen its presence. The question is not of the validity and power of God today but how soon we will give God the human help to bring his kingdom in. One hundred and twenty years here—how long oh churches of Christ for the world!

*Chaplain Schuler was pastor of the Forty-first Street Christian Church, Tulsa, Oklahoma, before he entered the chaplaincy.

**A chapel built of jungle grass and surrounded by jungle flowers was planned by a chaplain and built by American soldiers. The picture was sent home by an Indianapolis Disciple boy who helped with the construction of the chapel. Australian and American boys attend the services. They are proud of a lighted cross on the top of the chapel, but which cannot be seen in the picture**

## What About China?

(*Continued from page* 15.)

set them right, in sturdy determination that other peoples of the world will be included among our relatives, as our compatriots are. They belong to us and we to them, sink or swim. Whoever is ruling in China or Russia or Argentina or Japan, the people are our brethren; not to be disowned whenever we do not like the government, any more than we disown Illinois cousins under McCormick or Louisiana in-laws under the Huey Long Dynasty. Did you ever notice how much that last name looks like the old Imperial China, before the Revolution of Sun Yat-sen and Chiang Kai-shek?

A modicum of knowledge, which allows everywhere for the failings of human nature; a little breadth of mind, recognizing that there are other patterns of life than that of our town; attention to the good and great in others as well as to the sordid and the petty: all will stand us in good stead when our soldiers, spendthrift and impatient, not all of them moral and considerate, some more generous with bombs than with mercy, stride armed through ten thousand towns of ally and enemy alike. What is then the judgment? Who is in need of enduring, forgiving friendship?

Our own friendship for any people outside of Wisconsin—what is it worth in time of strain? The Chinese saying runs, "Not till the winter comes do we know that the pine is ever green."

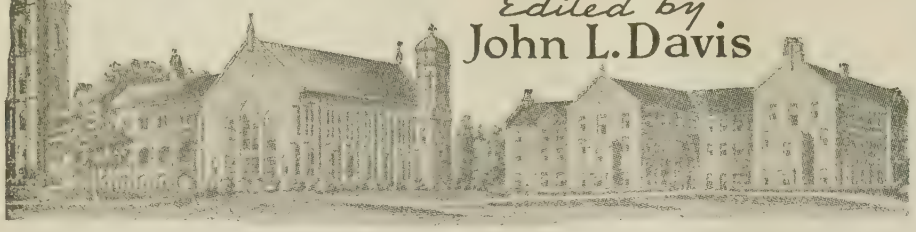
*This is not the first testing time for the church. It has survived many difficult days through the centuries, and in spite of grave weaknesses in its human structure it has carried forward the gospel of Christ. Today in a shattered and divided world it grows in unity and strength. Within it there is already manifest the foregleams of a world community. Let us rejoice and take our part in it.*

—Dr. Georgia Harkness.

WORLD CALL

# CLASSROOM and CAMPUS

Edited by John L. Davis



### Phillips University
### Enid, Oklahoma

OF INTEREST to the entire brotherhood is the news that, beginning in September, 1944, the College of the Bible will complete its plans for the full separation of undergraduate and graduate Bible colleges. Practically, this organization has been functioning for some years, but the last step was to free at least four full-time teachers for graduate work only; and to divide the graduate school into the standard divisions recognized by the American Association of Theological Schools; namely, Biblical, Practical, Historical, and Philosophical-Theological. Additional teachers for both undergraduate and graduate classes have been secured, making the full-time staff nine in number. Other part-time instructors are used yearly.

"Phillips University is free from debt!" is the official announcement of April 1. The campaign was launched just a week before Pearl Harbor; but the combined faith and trust existing between Dr. Briggs and his staff and the churches of the brotherhood, large and small, made this announcement possible, even though the debt was originally about $110,000. While the debt, an accumulation from the depression years, was being liquidated, current budgets were balanced, two new buildings were erected to the priority limits, endowment was increased by about $200,000, and now totals $770,000. Faculty salaries were raised seven to ten per cent. Scores of churches over the area accepted responsibility for freeing the university from debt, and have written the university into their budgets.

Dean Cecil K. Thomas, of Johnson Bible College, has accepted the offer of a teaching position on the faculty of the College of the Bible, Phillips University. Dean Thomas, a former graduate of Phillips, and with graduate work from Butler, will teach in the New Testament department, the same field in which he taught at Johnson. He will assume his duties in September.

One hundred young men and women, committed to full-time Christian service, gave more than 1,000 days to evangelism preceding Easter Sunday. Bible College classes were dismissed so that the students could give themselves to this ministry. They preached, they sang, they called, they helped with organizational work in the churches throughout the Phillips territory. Several hundred persons were converted and added to the church. So successful was the movement that it has become a definite part of the school calendar, and is known as the "Easter Evangelism Period." Most of the Bible College teachers conducted meetings.

### Lynchburg College
### Lynchburg, Virginia

The college had the pleasure of entertaining the ministers of Disciples of Christ of Virginia for their annual conference, March 13-15. The guest speaker and leader was Leslie R. Smith, of Walnut Hills Christian Church, Cincinnati, Ohio, who delivered five challenging addresses. Vere Rogers, of First Christian Church, Roanoke, Virginia, delivered two addresses, and Dr. Raymond Morgan, professor of religion, delivered one address. The ministerial students conducted the devotional periods. It was the consensus of opinion that this was one of the most significant conferences that the Virginia ministers have ever had.

In preparation for the Second Victory Day, in which Lynchburg College plans to raise $60,000 from the churches in the Chesapeake Area, thirty-three regional conferences were held from March 15-31. Persons participating were: Pres. R. B. Montgomery, Dr. John A. Tate, C. B. Reynolds, and Dean O. W. Wake, representing the college. Others who helped to constitute the three teams of workers were: Dr. John L. Davis, of the Board of Higher Education; Dr. F. E. Smith, of the Pension Fund; William T. Pearcy, Board of Church Extension; Dr. Ritchie Ware, Beckley, West Virginia; J. Lloyd Black, Washington, D. C.; and Richard L. James, Richmond, Virginia. These meetings, designed for local church leaders, were well attended. There was a fine spirit everywhere and determination to make the Second Victory Day on Sunday, May 7, a success.

Dr. John L. Davis, attended the faculty meeting on March 13, and spoke at the chapel services on March 14. Former colleagues and his many friends greatly enjoyed his visit.

### Bethany College
### Bethany, West Virginia

Bethany College began its third term of the 1943-44 year the first of March, with an enrollment of more than two hundred civilian men and women and over three hundred potentional Naval officer candidates in the Navy V-12 program.

Since last July, Bethany College has operated on a three-term basis a year with terms beginning in July, October, and March. Each term is the equivalent of the former semester. This program enables students to accelerate their college programs in cooperation with the war effort.

Dr. J. Owen Perrine, assistant vice-president of the American Telephone and Telegraph Company, recently presented an address entitled, "Concerning Things Electrical," before the students of Bethany College. Dr. Perrine's talk was accompanied by a number of simple experiments to illustrate some of the fundamental principles upon which the light, power, telephone, and radio industries are based. He also touched upon the use and implications of microphonetic phenomena for purposes of war.

Dr. Andrew L. Leitch, head of the department of psychology and philosophy at Bethany College, attended a part of the sessions of the Science Talent Institute of the Third Annual Science Talent Search at the Hotel Statler in Washington. The Science Talent Search, one of the activities of the Science Clubs of America, sponsors the search for high school seniors talented in the field of science and provides scholarships for the winners, through the financial support of the Westinghouse Electric & Manufacturing Company.

### Butler University
### Indianapolis, Indiana

Dr. Ross J. Griffeth, associate professor of Biblical history and literature at Butler University, will leave the university at the end of the current semester to take over his new post as president of Northwest Christian College in Eugene, Oregon.

Dr. Griffeth has served on the Butler faculty since 1933 and has been head of the undergraduate department of religion and chairman of the scholarship committee and religious activities committee. He is active in church circles in Indianapolis and has been pastor of the Mount Gilead Church in Morgan County for the past seven years. He is a member of the Leadership Training Committee of the Marion County Committee of Religious Education and has written several books including *Bible in Rural Life* and *It Began Thus.*

A plan whereby veterans of World War II enrolling in Butler University may receive credit toward entrance requirements or a degree for basic and academic training completed during military service, as well as for educational work done outside any organized school or class, has been set up at the university.

The administrative council recently approved two plans whereby the university will receive credits for courses taken at other institutions, and will grant credit for other training after satisfactory tests in the work are passed. Credit hours also will be approved for courses taken by aviation students in the 52d College Training Detachment (Air Crew) on the campus if they wish to continue their studies at Butler or another school after the war.

This program for evaluating and granting credit to veterans is being supervised by the university postwar adjustment committee headed by Dr. Ray C. Friesner. Other members are A. Dale Beeler, Charle

. Anthony, Edna D. Meshke, Harold F. anlin and Albert Mock.

The Butler Red Cross chapter observed s first anniversary last month. The unit as organized in February, 1943, and has lled and packed 103,980 surgical dress- gs since that time. Seven of the faculty ives and neighbors in the chapter recently rned Red Cross pins for completing 200 more hours of work in the unit. They e Mrs. Ross J. Griffeth, Mrs. Nathan E. earson, Mrs. W. H. Reynolds, Mrs. harles C. Josey, Mrs. Harold Baker, Mrs. eth E. Elliott and Mrs. Frank H. Gor- an.

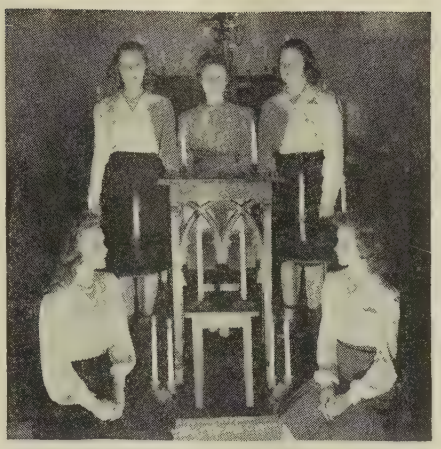
An inter-collegiate debate contest, the rst of its kind at Butler, was held March 8. Debate squads from Butler, DePauw, anchester, Earlham, Indiana State Teach- rs' and Anderson Colleges entered the mpetition. "Resolved: That the United ates should cooperate in the establish- ent of an international police force in e postwar world," was the topic for scussion.

### Christian College
### Columbia, Missouri

Each Thursday evening immediately fol- wing dinner a vesper service is held in e lovely, twilight-shadowed chapel at hristian College. The vesper choir of six- en girls dressed in white blouses and k skirts follow the vesper speaker, who rries a tall, lighted candle, into the pel and onto the platform.

The processional completed, a calm quiet ervades the chapel as a portion of the ripture is read and a prayer is given. he program proceeds with the speaker ving an inspirational talk. Old familiar ymns are sung with the choir leading.

The service always closes with the song, Follow the Gleam." It is the song of



Vespers at Christian College

the Central Western Conference of the Christian Church held during the summer each year at Christian College.

During the first semester of this year the speakers were the pastors of the churches of Columbia. This semester the speakers have been chosen from among the Christian College students.

This vespers period, set aside each week for thoughtful devotion, has been an unbroken tradition at Christian College for many years. It will continue to be observed as it provides a useful and impressive accent to religion in college education.

### Texas Christian University
### Fort Worth, Texas

A program of basic liberal education, integration of higher education with the Christian religion, and the development of an institution of quality rather than quantity are objectives of T. C. U. outlined in a formal statement released recently by President M. E. Sadler. The statement was formulated by the board of trustees and reviewed by the school's Conference of Deans. The nine-point statement stresses the school's belief in intelligent and creative religion as essential to democracy, and the institution's purpose to help the student achieve a positive, Christian philosophy of life. "Because we believe in the significant function of the church, we shall maintain an accredited program of undergraduate and graduate education for ministers and religious leaders," the statement also says.

Literary work of 29 students is included in the annual freshman anthology published recently. The work is the product of members of the "Freshman Invitation English Class" and is titled, "Falls the Shadow."

A survey shows that nearly three-fourths of the civilian students are devoting part of their after-class time to work. Some hold full-time jobs in war plants and carry school work, too. Others help out at the Servicemen's Center, as nurses' aides, working at the Red Cross, as blood donors, selling War Bonds and stamps, supervising day nurseries, and other types of work.

Dr. Gayle Scott, professor of geology, has been elected editor of the *Bulletin*, monthly publication of the American Association of Petroleum Geologists.

Nearly 300 men have completed the aviation training offered at T. C. U. by the Navy since Jan. 1, 1943, without a single fatal accident.

Religious Emphasis Week will be observed on the campus the first week in May. Neill McFarland, a pre-chaplain student in the Navy V-12 Unit, is chairman of the student committee on arrangements.

## "Club C"

"I'd rather have a paper-doll to call y own and to make furniture for it nan to look at all the expensive Shirley emple and Snow White dolls in the store indows and in the arms of more priv- eged little girls." That is the sentiment f Consuelo and Virginia and the other embers of Club C as they color and t out the paper dolls drawn for them and appily furnish their doll houses with rniture made of gaily colored construc- ion paper.

Most of the dozen or so little girls in Club C have about finished furniture for a bedroom, nursery, living room, dining room, kitchen and bath, and have quite an array of clothes made for their dolls. The fact that many of them come from homes that consist of one room and a tiny kitchen does not deter them from wanting a doll house of many rooms.

The Club room is cluttered with furniture but the girls hate to take it home because little brothers and sisters are quick to tear it up. Usually it is only played with on Saturday during Club hours. The next handwork project of Club C is to be the making of rag dolls for each member, most of whom have never owned a real doll.

Besides handwork the girls have games, cooking and health studies. The "C" in the Club name corresponds somewhat to the "H" in the Four-H Clubs in the States, but these little Mexican girls are still too small for all the Four-H activities. An attempt is made to keep their program as practical as possible though sometimes an exception is made as when the girls were helped to bake a cake. They carefully copied the receipt, knowing full well that they could never use it at home because only one little girl came from a home where there was an oven. Practical? Well, no. But every little girl has a right to know what cake tastes like!

Club C is one of the many activities of Morelos Social that are carried on with the aim of making more abundant the life of our friends in Aguascalientes, Mexico.

—Mrs. Paul C. Kepple.

*Aguascalientes, Mexico.*

Consuelo and Virginia of Club C cut out paper dolls and make doll houses

# The Li Family of Nanking

## By EDNA W. GISH*

LI YAO TUNG, for twelve years pastor of the Drum Tower Church, Nanking, was one of our most able men. He did an excellent piece of work in the church during those years. Aside from responsibilities connected with the local congregation, Mr. Li was, for several years, president of the Nanking Church Council, a very active interdenominational organization coordinating the work of the various churches. His service was also greatly valued on the China Mission Council and Mission committees.

Mr. Li was for two and a half years pastor of the church at Nantungchow. Because of his able work there, the opportunity came to go to America to prepare himself for future leadership.

Many friends in America will remember Mr. Li as he studied in the States from 1923 to 1925. The first year he was at Butler University, and connected also with the College of Missions. The second year he was in the Chicago Divinity School.

Mrs. Li is also a capable leader. During the two years that Mr. Li was in America she was principal of the Primary School at the South Gate in Nanking. While they were with the Drum Tower Church, she carried the work of a Bible woman, and for two years of that time she was president of the Women's Christian Home Group in the Nanking Church Council.

The years at the Drum Tower Church were busy, happy ones for the Li family. The three boys, who were small while she was at South Gate, grew fast, and a daughter and another little boy came to their home while at Drum Tower. Others often mentioned the lovely family worship observed when visiting the Li family, each child taking his turn in leading.

The war brought to them great difficulties. Their oldest son, Luther, had gone to Peiping to study bio-chemistry at the Union Medical College there. When the heavy bombing of Nanking began in 1937, Mrs. Li and the two smaller children went to Hofei. The second and third sons, David and John, were in the University of Nanking, and as classes tried to continue they remained with their father. Late in the fall, when the University of Nanking decided to evacuate, Mrs. Li returned to Nanking and came up river with all four children.

At Kiukiang, Mrs. Li and the two small children got off the river boat and went by rail to stay with friends at Nanchang. David and John came on to Chengtu just before the fall of Nanking on December 7. Mr. Li decided he had better try to leave and join his family. He came up river with the last group of University evacuees. Mrs. Li joined him and the older boys in the summer of 1938, coming up river through Hankow before the fall

**Mr. and Mrs. Li Yao Tung and their younger children**

of that city. It is wonderful to hear her tell how at each stage of the journey some unknown Christian, or perhaps an old school friend, appeared to help her.

On arrival in Chengtu early in 1938, Mr. Li began helping at the Canadian Mission. That fall he was requested to teach in the Nanking Theological Seminary which had opened in connection with the West China Union Theological College. He had to make the trip across the city to the Seminary from where he lived. The strain of the past year was beginning to tell on his health more than anyone realized. On October 14, 1938, he had a stroke. After a few weeks he improved but never fully recovered so that he could resume work.

In the spring of 1939, when Chengtu was being heavily bombed, Mr. and Mrs. Li moved to the country, where they lived until his death, December 4, 1940. Mrs. Li speaks of those days in the country as a very precious time.

Mrs. Li taught in the country a year and a half, and then came to the Canadian Mission in Chengtu, where she is now located as Bible woman. The youngest boy is in Primary School, the little girl in Junior Middle School. John graduated from the University of Nanking and had one year in Seminary. He is now teaching. David spent three years with the air school in Kunming, two years studying and one year teaching. He is now here finishing his senior year in the University of Nanking. Luther, the son who went to Peiping, graduated there. He is now married and living in Kweiyang, where he works with the Red Cross and the Kweiyang Medical College.

The members of the Li family will continue to be Christian leaders.

*Mrs. Gish recently returned to West China as a missionary.

# January Vacation Church School

IN JANUARY we had a two-week vacation school. We took as a theme, "Living According to the Golden Rule." We wanted to see if for two weeks the teachers and children could put the Golden Rule into practice in all our relationships.

Two members of our church helped us: Nicolas Martinez who had completed one year at the Union Seminary, and the other Magdalema Gimena, a high school student. We met together and made plans over a cup of tea. Our helpers seemed enthusiastic with the idea and we planned for the two weeks.

We started out with practically no equipment except what was given us by friends in the States, and we were grateful for everything we had brought—pictures, scrapbooks, crayons, jigsaw puzzles.

One of our projects was the making of hymnbooks for the children. The covers were made of colored construction paper, and spatter painting designs with white enamel paint. The hymns were typed and inserted in looseleaf fashion.

We wanted some good pictures in our room so the children mounted some which had been given to us by friends. When puppets were suggested after the hymn covers were finished, there was a unanimous vote that we make some. One set was finished so quickly that the children decided to make another to send to Paraguay to be used in the church school and later to be sent to the leper colony.

Our school began with a worship period, an adult leading and the children participating. After worship the group separated into classes. Then came the play period and then the handwork. The last period was one in which we studied new songs, talked about the happenings of the morning, made new plans, and closed with a story.

We had hoped the children would want to give an offering for something specific. We talked about the leper children in Paraguay, and of other church groups in Buenos Aires. During the first week of our school the terrible earthquake occurred in San Juan. One day a boy said he thought they ought to give an offering to the victims of the earthquake, and this we did.

The parents were invited to come to the closing session and to see our exhibit. At the close, one mother who had been invited to bring her two daughters said that she liked the program very much and was especially pleased with the singing. She added, "If this is the kind of thing you do in your church school, I want to send my daughters." We had to admit we didn't have a children's department, but that we were very much interested in one and were working to make it possible.

Since the vacation school, the children have continued to come once a week for two hours. We still have no separate department for them but hope to soon. The children had charge of the program one Sunday and enjoyed doing it.

—LUCY ANDRESS.

*Buenos Aires, Argentina.*

# Voices Around the World

## A Service for the Dedication of the Children's Day Offering

By DORIS CLORE DEMAREE*

A reading desk will be needed at one side for the use of the Reader who will take his place during the prelude. At the other side the quartet will have seats near the organ or piano. The Primary children may be seated near the front of the church but close to the piano. They will rise and turn to face the congregation as they sing.

Place a table between the Reader and the quartet, wherever it seems to fit in best. On it you will want a large globe of the world. A lighted globe will add to the beauty and effectiveness but do not light it until the first of the World Voices has spoken. Flowers are usually in abundance at this season. Use them lavishly.

The Juniors and Intermediates who take the parts of the several Voices of the World may be dressed in the costume of the country which they represent, but this is not essential. As each speaks he will take his place around the globe of the world and remain there until the quartet has finished singing "Remember All Thy People." If there is room for chairs around the table they may seat themselves there and remain until the service is ended. Otherwise they will return to their places in the congregation when the quartet has finished.

The bearers of the offering from the classes or departments will all go forward at the same time, place their offerings on a plate on the table by the globe and return unhurriedly and with dignity to their seats.

All the hymns suggested are found in "Christian Worship" with the exception of "A Whisper Song" which is from "Worship and Conduct Songs." Many of the hymns also are found in other hymnbooks.

*Prelude*

*Hymn:* "With Happy Voices Ringing"

*Prayer:* (By superintendent or other elected person)

*Hymn:* "Let the Song Go Round the Earth"

*Reader:* (Clearly and with expression)

Voices around the world—
Two thousand years ago
The voice of a Man was heard.
No wealth had he,
No great possessions,
Nor political power.
He was beaten and nailed upon the cross.
His closest friends forsook Him.
Yet today we hear *His* voice,
"Go ye,
And teach all peoples."

*Quartet:* "O Zion, Haste, Thy Mission High Fulfilling"

*Reader:*

Voices around the world—
The voice of a *Man* in troubled times.
Two thousand years since we first heard the voice,
And there are millions yet untaught.
Into their hands we have placed
Instruments of science and invention;
Into their minds we have failed to put
The teachings of the Christ.
Have we betrayed the Man of Galilee?

*Solo:* (Sing the words below to the tune, "Penitence," usually used with the hymn, "In the Hour of Trial")

"Our Father, forgive us,
Forgive us, we pray;
Be with us and guide us,
Lord, from day to day.
Help us to be worthy
To be called Christ's friend;
May we send the story
Day and years on end. Amen."

*Reader:*

Voices around the world—
Voices of America's children
Singing—
In country church and in cathedral tall
They lift their voice in song.

*Primary Children:* "A Whisper Song"

*Reader:*

Soft voices singing,
"Jesus loves you, loves you—"
Only a whisper song
But a song of love,
And love travels far.

*Voices of the World:* (By selected junior and intermediate boys and girls)

**1st Voice**—Only a whisper song but it was heard in Mexico. In the crowded cities and on the great ranches they have heard the song. It has brought gladness into the hearts of many. Many more have *not* been taught to listen to this voice of love. (Lights globe.)

**2nd Voice**—In Puerto Rico and Jamaica the song has come. Churches have been built and families worship together. But there are thousands yet who cannot hear. Poverty and illiteracy have kept them deaf to religious opportunities, have kept their voices silent.

**3rd Voice**—Far to the south lie Argentina and Paraguay. Faithful men and women have carried the sound of the singing there. Yet only a few have heard. Dread leprosy and cruel poverty have many within their clutches.

**4th Voice**—Many times the white man has gone into Africa with voices that have meant slavery for the black man. A few have gone carrying with them the song of love, the love of Jesus. And from the darkness of the Congo we hear voices crying, "Send us teachers! How can we know this Jesus except you tell us? Send teachers."

**5th Voice**—Millions of India are starving for bread—and millions are starving for spiritual food. Sometimes a family hears the song and soon an entire village knows it. The missionaries say, "Help us send the word along."

**6th Voice**—In China we hear the sound of tramping feet—tramp, tramp, tramp—across a continent. China is on the march. Christianity is marching, too. Above the marching tread are voices singing, "I've found a friend, oh, such a friend."

**7th Voice**—Though no foreigner can go near, yet from far across the waters I hear the voices of those great Japanese Christians who fear not the wrath of the military. In secret places they are meeting, and from those "catacombs" we hear the strains of Christian hymns. We remember the voice of the Master when he said, "Ye are the leaven."

**8th Voice**—Equally dim are the voices from the Philippines, dim, yet clearly sounding, "Yea, we are able to be crucified with thee." From internment camp and military prisons come the undaunted voices.

*Reader:*

Voices around the world
Singing.
Some in crowded cities,
Migrants of war,
Christian martyrs,
Holding fast to their faith,
At the risk of their lives.
All about these Christians are other millions
Who have never known the joy
Of Christ.
Today let us remember them.

*Quartet:* "Remember All Thy People"

*Reader:*

Voices around the world.
Some of us can go to these far countries.
All of us can give of our possessions.
In this way we can help
To send voices for Christ around the world.

*Bearers of Offering* will now bring forward the departmental and class offerings while the quartet sings, "Jesus Shall Reign Where'er the Sun," or "In Christ There Is No East Nor West."

*Reader:*

Some have had no opportunity
To give.
Others will wish to give more.

*Ushers Gather Offering*

*Offering Prayer*

*Hymn:* "Let the Song Go Round the Earth" (Last stanza only) Congregation will rise and sing reverently.

*Mrs. Demaree is a children's worker, Franklin, Indiana. All rights reserved.

THREE young people, on April 12, received appointments for missionary service in India. Mr. and Mrs. Keith B. Hall and Miss Hazel Hughes were presented by Dr. C. M. Yocum to Dr. Robert M. Hopkins, president of the United Society, at a special service in Graham Chapel, Missions Building, following the close of the April meeting of the Society's Board of Trustees. Miss Hughes is a member of the Christian Church at Midway, Kentucky, and Mr. and Mrs. Hall are members of the church at Marion, Indiana. Their pictures appear on this page.

Announcement has come from Mr. and Mrs. O. J. Goulter, China missionaries, of the marriage of their daughter, Lovena, to Jacques de Shelley, on March 4 at Beverly Hills, California. Congratulations and best wishes are extended to these young people.

On March 30, Miss Mary Mondy, who has served as director of adult work in the department of missionary education of the United Society for the past year, was married to Jack B. Dale of Dallas, Texas. She rendered an excellent service during the year she was at Missions Building. Mr. and Mrs. Dale will be living at 3712 Mayflower Avenue, Dallas, Texas.

One of the books issued by the Missionary Education Movement and which will be used by Primary children on the study of the Indian Americans, is *My Indian Picture Story Book,* prepared by Miss Mabel Niedermeyer, children's worker in the department of missionary education of the United Society. The book has been highly acclaimed.

Mrs. Mary P. Buckner, state secretary of missionary organizations-education for Pennsylvania since September, 1935, will retire July 1, 1944, from this secretaryship. Mrs. Buckner's resignation was received with appreciation for her faithful service. Her successor will be Miss Verla M. Ross of Mather, Pennsylvania. Miss Ross served for a number of years as a home missionary in the coke region.

After a leave of absence of five months, Miss Mary E. White has again assumed her duties as state secretary of missionary organizations-education in Nebraska.

At the Trustees' meeting in April, Miss Margaret Lawrence was elected treasurer of the West China Mission to succeed Dr. Lewis Smythe who is leaving Chengtu in May for furlough. Miss Lawrence recently returned to China.

At the same meeting, A. A. Allan was elected treasurer of the Jamaica Mission. Mr. and Mrs. E. R. Moon are leaving Kingston early in May for retirement from missionary service in Jamaica.

Mr. and Mrs. Malcolm Norment, and Malcolm, Jr., have arrived in the States from Paraguay for regular furlough. Mr. Norment has been the pastor of the church at Asunción and carried responsibility for the work at the leper colony. Many interesting reports of this work have appeared in WORLD CALL.

C. W. Longman has resigned from the staff of the department of religious education of the United Society, effective August 31, to become executive secretary of the Illinois Church Council with headquarters at Springfield, Illinois. He has been with the United Society since 1937. He served for most of that time as national director of leadership education and for the past year or two as national director of church administration and Christian family life.

Mr. Longman has served for several years as chairman of the Committee on Leadership Education of the International Council of Religious Education, and is a member of the Commission on Educational Program. He has been active in all phases of the Council's work. Mr. Longman will complete his present office and field schedule of conferences with pastors and church school superintendents, and his participation in state conventions and adult conferences.

Mr. Longman has been one of the most valued leaders in the educational field.

A children's worker has been added to the field staff of the department of religious education. On July 1, Miss Verna Evelyn Johnson, of Fort Worth, Texas, will begin her work in the states of Alabama, Mississippi, and Louisiana, with headquarters in Jackson, Mississippi. Miss Johnson is a graduate of Phillips University and has been serving as assistant to Mrs. Bessie Hart in Texas.

Following the resignation of M. Owen Kellison as executive secretary of the department of religious education, George Oliver Taylor was appointed acting executive secretary, and he has been carrying these responsibilities since the first of March.

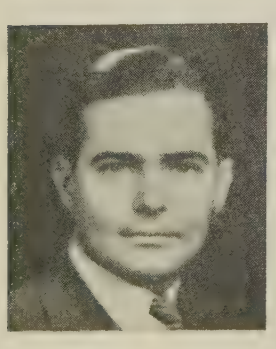
Charles Marion Ross is now serving as the acting national director of young people's work while still carrying his responsibilities in Texas.

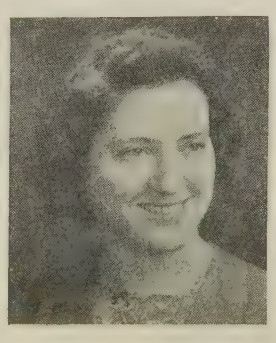
Another appointment in the religious education department is that of Miss Carnella Jamison, national field worker of Negro missionary organizations, who is to direct the Negro Young People's Conferences for 1944. Miss Jamison is carrying these new duties in addition to those she already has.

J. D. Montgomery is giving direction to the adult conferences, formerly administered by Wilbur C. Parry. Mr. Montgomery is home from Argentina, and half of his time is given to this leadership.

Mr. and Mrs. Donald Edwards and Misses Anna Bender and Ruth Mitchell arrived in Cape Town about March 12. The Edwards are probably in Congo by now, and the others en route to India. Miss Ruth Harnar is also en route to India, having gone by the way of Lisbon, Portugal. Miss Jennie Fleming and Miss Veda Harrah are scheduled to sail soon. There is a possibility that Miss Myrtle Furman will also be able to leave.

**Mr. and Mrs. Keith B. Hall and Miss Hazel Hughes are to go to India as missionaries**





# Women and World Highways

## The Church Can Help the Family

By MRS. GERALD BERNEKING*

*This article will be of special interest to the Department of Christian Family Life of Women's Councils.*

THE Christian family and the Christian church have a common task in life; namely, to demonstrate to the world that Christ's way of life, the way of love for all people, is the ideal. The family seeks to express this way of living in the community. The church helps the family to understand that mankind is of one blood, that we are all children of God.

The family and church strive to bring out the best in each individual, and to bring to fruition the capacities innate in each. It is necessary then that the family and the church work together toward this end. They are dependent upon each other.

What does membership in the church offer families? Worship, Christian fellowship, spiritual strength, faith in God, love and peace, are found in the church.

Through a survey it was found that the church was the chief stabilizing factor in the life of one particular community. The influence of the church upon the home was revealed in such facts as the following: More church members owned their homes than non-church people; church members were married an average of five years longer than non-church people; of marriages of twenty-five years' duration or longer, 80 per cent belonged to the church. The church is in contact with the family when the joy of a baby comes to bless the home; when illness confines a loved one to the bed; and when death comes to take a father, mother, sister, or brother. Is it little wonder that the church exerts such a sweeping influence in the lives of its members?

Belonging to the church will provide a sense of security for parents. But belonging must be made meaningful. Parents must participate in the planning and carrying out of the work of the church. Definite and regular time must be given. In this way the church has a way of getting into the fiber of the everyday life of children through the example of parents.

What is the church actually doing to encourage the development and growth of the family as a unit? The morning worship hour is the time for the family to attend as a group. There is strength and fellowship in doing things together. "Establish the family pew" might well be a slogan for our churches. The very small child drinks in from this worship experience something that begins to increase his faith in the invisible qualities of life. "One church for the family" might be another worth-while slogan.

The church needs to plan so that every member of the family has a definite responsibility in its program. In this way the whole family can be interested. The church should plan to use as many families in its program as possible. It is made strong and remains democratic only as every family is recognized.

Many churches are experimenting with family night. This can be planned as often as the local church deems profitable. On these occasions the whole family eats together, plays together, or studies together. All ages participate. A social hour before an evening service is worth while. This gives families an opportunity to get acquainted. Families like this idea. With rationing it is necessary to do more things when the group is together.

More churches are building libraries. It is essential that these libraries be used if this is to be money well spent. Here again the church can serve the entire family. In such libraries there should be books on peace, stewardship, home missions, foreign missions, biography, racial problems, family life, devotional subjects, and Christian education.

A Christian education committee can do much in assembling leaflets and booklets that can be distributed to young mothers and war mothers. "The Child's Religion in Wartime" helps the mother to orient the child in this wartime world. The devotional booklet, "Thought and Prayers for Anxious Hours," is helpful for parents who have sons or daughters in the service. The church needs to make *Hearthstone* available to all families. Many churches are sending copies to new families, shut-ins, and servicemen. A bond of fellowship will be promoted among members of a family who are separated due to the war effort by their reading the same material each day.

One church sends to all new members a packet containing letters from the pastor, Sunday school superintendent, president of the Women's Council, the finance chairman; the annual yearbook of the church, and a program book of the Women's Council. *Hearthstone* is included in the packet. A pledge card and a set of envelopes for giving are enclosed. A complimentary ticket to the monthly dinner is mailed to each new family.

Many pastors are finding a dedication service for babies once or twice a year of great importance to the family. Young parents very often ask for such a service. It strengthens them spiritually and makes them feel a real part of the church.

The Cradle Roll presents an opportunity to aid young parents in the religious nurture of their children. The superintendent enrolls the baby; she keeps in close contact with these families by personal visitations, by sending birthday cards, and by other ways which she can initiate. This is more important than church leaders realize! The child starts to develop his attitudes and loyalties very early. The church must help to build these in the beginning days, and must continue to nurture them. Through this interest in the child, the church strengthens also the loyalty and devotion of the parents.

The church must create in the family a world vision. For new families some churches subscribe to *The Christian-Evangelist* or to WORLD CALL for the first year. Missionaries, when they are available, can be used in all age groups so that the whole family receives the inspiration of their messages. Council groups can plan meetings to include the men. A Council librarian can suggest missionary books that the family can read together. More of our young people need to have the conference or Pioneer Camp experience. In these weeks they have opportunities to come to know some of our very finest leaders of other races. This is necessary for the development of world vision and interest.

A school of world friendship carried on during the regular Sunday school hour for a period of four or six weeks will help to bring world vision to entire families. One school did this last fall. From the junior high department on, classes came together for this session. There were men and women at hand who had lived in India, China, Mexico, and Madagascar. The one from Mexico was a native Mexican, and the one from Madagascar was a soldier, the son of a missionary. The children's department carried on missionary instruction during this period. Thus families found fellowship in learning of other peoples and of the world-wide church. The Council could very well cooperate in sponsoring a project of this kind, lending support to the educational committee and Sunday school leaders.

Women's Councils can write regularly to men and women in the service who have gone from their respective churches. Cheery, understanding letters from women of their home church will not only bring courage and hope to those in service but will tie them more closely to the church. Moreover, this interest and sharing of experience will bind the families of these men and women in more meaningful fellowship to the larger church family. These bonds will make easier the readjustments to home and community life as those who have seen service return to normal living.

*Mrs. Gerald Berneking, wife of the minister of the First Christian Church, Colorado Springs, Colorado, has as a major interest Christian family life education.

# For Adult Missionary Groups

## Theme: Christian Ventures in Learning and Living

RELIGION must expand. It must expand until it literally takes in everything. The great problem of Christianity after the war will be to restore to Christianity the concept of the religion of the whole man and the whole world and not merely a religion for those who are interested primarily in the world after death. . .

"It is better religion when men cooperate together to create an order of life in which nakedness, hunger and thirst become more and more impossible. . . .

"There are eight hundred million people in East Asia. Eight hundred million! Nearly five hundred million of them live in China, where their average family income is less than one hundred dollars per year. Eighty per cent of the Chinese are living on 20 per cent of the land. Do you wonder they have famines. They haven't eaten enough, ever! And they haven't roads enough to get the food quickly from producer to consumer. China was making an amazing progress in road-building just as the war came to Cathay; the idea of those roads was to get that food there quickly, cheaply.

"They have but a few acres of land per family, and little by little even that seems to get away from them. Which means that less and less food is grown, and famine creeps over the land. . . .

"Now just think of what a situation like that does to a nation's standard of living. Standards touch bottom! Unrest breeds despair and despair breeds revolution. If we don't step into that situation with our agricultural missions, someone else will step in with something worse —with Barbarism, Bolshevism or anarchy, for instance. Then where is your world peace?

"What China needs is to recapture the old Confucian ideal of 'the constantly normal granary,' where a food supply for her people is guaranteed. I think the missionary must help with that. I think the agricultural missionary must go to teach them how to use that soil, how to get out of it all that can possibly be gotten out of it. I think the school-teacher-missionary must go to teach these tremendous masses of people to read and write.

"And I think the whole East must be made mechanically literate; we must teach them how to organize their industry. If we don't, someone else will—for his own selfish purpose. . . .

"It's up to us to practice the brotherhood we've been preaching about; we must identify their people with our people and make them all one people. And we can do that only when we make of our religion a matter of everyday living for all people everywhere, the world around.

"Think what a chance missions have to help us do that! The missionary sees humanity as one lump—as just one great mankind in which all men are as one, equal, brothers. What a chance he has to beat down the old Eastern hatred of Western exploitation that simply must be beaten down before East and West can live in peace together! With his mission schools, he has been the most outstanding foe of Oriental illiteracy, for a century and a half; with his teachers of engineering he has been preaching the gospel of good roads; with his agricultural experts in the village he has been practicing the gospel of getting more, more, more out of the good earth. With his doctors and surgeons and nurses in his missionary hospitals he has been fighting human pain in the name of the Great Physician, regardless of race, creed or color. What a chance the missionary has now. He can bring us—peace!"

Thus spoke the Vice-President of the United States, Henry A. Wallace. He has pictured Christianity reaching the whole of life. For the past six months we have been studying how literacy, health, a stable economic life, Christian homes, and Christian education are all essential to a Christian community. In this last program in the series of programs, "Learning for Living," we are making a survey of the qualities that are required for a Christian community and how much missionaries have been able to contribute to such work. In the discussion course, "Doors to Ampler Life," the Christian approach to life is considered as a comprehensive program with a challenge for the world of tomorrow. In each of these the quotation given above can be used to help make the challenge more forceful.

### Rural Service Station

The Rural Service Station of Ginling College has been moved from Jenshow to Chung Ho Chang. During the past summer a group of eighteen women students devoted two months of their vacation to the battle against ignorance, disease and selfishness. A nursery play group, children's classes, women's classes, and classes for primary, junior, and senior middle schools were conducted. Medical work, Sunday schools, recreational meetings, home visits, and research work were part of the program.

### Opportunity in Mexico

Miss Ruth Leslie, missionary to Mexico, has recently moved to the village of Los Haro where Miss Florine Cantrell is located. Miss Leslie describes Los Haro: "It is an agricultural community where live the farmers who cultivate the land round about. It is a community of about 800 people with a primary school of three grades, a small Catholic church with no resident priest, three tiny grocery stores, two grist mills, and a graveyard. Officially I have been named to develop a Christian education program in the whole sector. It is a valley dotted with farm communities—'ranchos' we call them —like Los Haro where the people spend their days eking out a mere existence of corn, beans, and chilli, with almost no cultural or educational opportunities."

### Villages of India Want Schools

"We are oxen. We will die oxen. But our children ought to be something better. That is why we became Christian, Sir. Won't you take our children into your boarding school? There is no school in our village." Thus cry the deeply ignorant peasants of India according to Donald McGavran, missionary at Bilaspur. He says this cry is matched or excelled by the cry of the somewhat educated who work themselves bare that their children may have a chance at still more education. Half their income sometimes goes into school fees. Education is the way up and out. It seems to be the one means whereby ordinary men and women can rise in the social scale.

"We insist on parents paying all they can possibly pay. The balance, as far as the Lord gives us funds, is paid by the Mission. With grain costing six times what it did four years ago, and clothing and paper soaring to unbelievable heights, it is still possible by rigid economy to send some village boy or girl, now herding cattle or picking up cow dung and sticks for the family fuel, or watching baby while mother earns six cents a day, to attend for a half a day the pastor's school now operating in some of our village centers."

### New Theme for July

It is time to make plans for the new study of the home mission theme. "Indian Americans" is the subject. This group of first Americans are a fast growing people and have more members per capita in the fighting forces of our country today than any other racial group. The Indian is a citizen of the United States but at the same time is a ward of the government. In some states he is not permitted to vote. What attitude should the government take with regard to the Indian's status? What should be the attitude of the church concerning the Indian American? Is there a Christian attitude to assume? What is the future of missions among Indian Americans?

Again two kinds of material are provided. The packet of six programs, entitled, "What of the Indian American?" contains material and plans which those responsible for programs will welcome. The discussion packet, "The Indian and His America," contains the book, *The Indian in American Life* by G. E. E. Lindquist, *Discussion and Program Suggestions for Adults on the American Indian* by Bertha Eckert, and *Disciples of Christ and Indian Americans* by Dale Ellis. Decide today whether your group prefers program material or material for a discussion group. Order one or both of these packets from The United Christian Missionary Society, 222 S. Downey Ave., Indianapolis 7, Ind.

# Youth and Missions

## Junior High (Intermediates)

*Topic for May—"Adventures in Fellowship"*

As a junior high leader preparing for the May topic on fellowship, do you have before you the questions to be found on page 99 of the study book, *Everything Counts?*

If boys and girls are to achieve well-developed personalities, they must be led to see that human fellowship is an adventure and that it is important that we live and work together. They must see that fellowship counts!

Particularly helpful to junior high leaders will be the suggestions found in the supplementary pamphlet, *Disciples of Christ in Other Lands.* One of the aims of this program might be for the group to realize that as Christians we have fellowship with other Christians around the world. Because they may be of different color or customs it does not necessarily mean that these people do not have the same basic likes and dislikes as we have. American boys like sports; so do the boys of Africa, India, and Mexico. American girls are interested in the tasks of the home; so are the girls of China, the Philippines, and Puerto Rico.

One means of approaching an understanding of the fellowship in life, whatever our nationality, is to try to find in our own lives the elements of fellowship. What are the things which go into the making of fellowship in our home, our school life, and our church life? It is then only a step to the vision of the same elements as the means of fellowship among other people and of those people with ourselves.

Through such a program as "Adventures in Fellowship" your group may be able to see why Christianity has lived through all the years and can be vital to people of every race. Fellowship is the answer; showing men how to live one with the other.

## Additional Paragraphs on "Adventures in Fellowship"

"One Faith—One Fellowship" was the theme selected for Youth Week which was observed in February. Your group was a part of that celebration. There were doubtless special worship services, speakers, and youth banquets. All were a living example of one kind of fellowship. Has that fellowship continued through the succeeding weeks? What provision has been made for fellowship of other types such as interfaith meetings, work projects?

Here is the brief story of one who acted on his feeling of fellowship with others:

"Church Committee for China Relief:

"Enclosed you will find five dollars ($5.00) given by a Japanese boy for China Relief. He is at a War Relocation Center at Newell, California, and is a member of our Youth Fellowship in Washington State.

GREETINGS:

*On this page in the March issue of* WORLD CALL *we were so kindly introduced. May I take this opportunity of saying "I'm very glad to meet you!"*

*In the coming months as we work and plan together I shall make it my foremost purpose to serve you in any way I can. There is a gigantic task for youth today in doing the work of the Master. It is your task.*

*May God's blessings be with us in our work.*

*Sincerely,*
LESTER MCALLISTER.

"With such giving I know your work is of utmost importance, if not monetarily, certainly spiritually.

"Nelda Peterson.

"Tacoma, Washington."

(Reported in *Have a Heart for China.*)

World fellowship is being promoted by various groups through the exchange of Christians of one nation with Christians of another. One example of this is the invitation of two Chinese Christians to visit in Australia.

## Seniors and Older Young People

*Topic for May—"Teaching All Men"*

You will find the program for May interesting and challenging. It concerns the monumental work of missionaries in teaching others to read and thereby better to understand the world in which they live.

In Richard Terrill Baker's book, *The Trumpet of a Prophecy,* we find our friends of the Winston Youth Fellowship discovering that words are powerful things. Through the experience of Esther and Robb the group comes to appreciate the men and women of missions who have given to others the blessing of literacy.

In the supplementary pamphlet, *Disciples of Christ in Other Lands,* we find mention of the work Disciples are doing in various parts of the world towards literacy. You will want to refer to this pamphlet in addition to *The Trumpet of a Prophecy* and Dorothy Nyland's guide.

What has been the experience of your group with any persons who have not known how to read? How did *you* learn to read? Are there institutions in your city or town whose purpose it is to teach the blind, the feeble-minded, or the handicapped?

These questions and others similar to them might be possible methods of approaching a discussion of the work of our missionaries in teaching illiterate peoples.

One of the primary aims of our study of this topic should be to learn that as others have taught us and given us the opportunities of a richer life, each of us has the responsibility of aiding in teaching others. We are answerable to our brothers around the world if we fail them!

## Additional Paragraphs on "Teaching All Men"

Three out of five of the human race cannot read or write. All over the world peoples and their governments are noting the implications of that startling fact for their own destinies and for world order, and are striving to rid themselves of illiteracy as "Public Enemy No. 1." It is in reality "Postwar Opportunity No. 1" for mankind.

"The most bruised people on this planet, the naked, the hungry, the fallen among thieves, the sick, the imprisoned in mind and soul, are the twelve hundred million illiterates. These millions have never had a delegate anywhere, are voiceless, for they cannot read, nor write, nor vote," says Frank Laubach.

—From *Committee on World Literacy and Christian Literature.*

Of ten "modern pioneers in science" who received citations in New York recently to mark the 400th anniversary of the death of the great Polish astronomer, Copernicus, one was a Chinese statesman, leader of the mass education movement—Dr. James Y. C. Yen of Chungking, who invented "a simple, easily mastered system of writing Chinese whereby the book of knowledge has been opened to millions previously illiterate."

—From bulletin of *Foreign Missions Conference of North America.*

Readers will find more about Dr. Yen in *The Trumpet of a Prophecy* and in Dr. Laubach's book *The Silent Billion Speak.*

## Speaking of Dates

**Have you remembered yours?**

May, 1944—"Teaching All Men" (Senior and Older Y. P.) "Adventures in Fellowship" (Junior Hi) Program series

May 7-14, 1944—Christian Family Week.

May 14, 1944—Rural Life Sunday (What has your group planned for this day?)

May 28, 1944—Pentecost (Christian Unity Sunday) A good occasion for interfaith fellowship.

May 30, 1944—Memorial Day.

June 30, 1944—Last day for offerings to count on 1943-44 CYF and Circle goals. (How near is your group to the goals set for the year?)

Our theme this year has been "Lift Christ Now!" Can it truly be said of your group that it has lifted Christ in your church and community?

WORLD CALL

# Missionary Worship Service

## Theme: Jesus the Example

## JUNE

### The Magnet of Men

*Purpose:* To consider how Jesus draws men to a more abundant life.

*Worship Center:* Here are three suggestions:

1. Display the pictures, "Come Unto Me" and "Go Forth and Preach," each by Burnand, side by side above a world globe.

2. Use the picture, "Head of Christ," by Sallman, or "The Nazarene," by Todd, above a world globe.

3. Display two large signs, one saying "Come," the other "Go," side by side above the world globe.

(All pictures are available from the Christian Board of Publication, 2700 Pine Boulevard, St. Louis 3, Missouri.)

*Hymn:* "From Greenland's Icy Mountains" or "O Come, All Ye Faithful."

*Interpretation of Theme:*

The "Come unto me" of the Christ has always carried with it also the "Go ye into all the world." He does not call people in any age to a life of smug, easy, complacent living. His message to men of all creeds is, "Go and sell what thou hast, and give to the poor, . . . and come and follow me." Having once answered the call, "Come unto me," we cannot sit idly by in an easy chair, satisfied because of our established relationship with the Master. For the leaven goes to work—and we are forced to "be up and doing. . . . Still achieving, still pursuing." We are forced to hear the cry of our brothers to lend a helping hand, to join the other workers and "go preach" to the many millions who have not yet shared the Presence.

*Hymn:* "In Christ There Is No East or West" (stanza three).

*Meditation:* A well-known artist on tour was asked to stop at a church and criticize the painting being done by a young Negro. Being interested in developing art in any of its phases and particularly interested in Negro art, he took time to grant the request. When he entered the sanctuary, the young Negro student was absorbed in his work in the front of the building. The painting was his conception of the Christ. The artist gazed with astonishment at first and then a gradual realization dawned in his thinking. For the Negro boy had depicted the Christ of his people. A black Christ, with laughing eyes. Not the Man of Sorrows, pathetic, drooping, and sad; but a triumphant Christ, joyful and happy as only a young artist could portray him, with full lips, large dark eyes, and black curly hair.

Christ has a universal appeal to all races. When an Italian paints Christ, he portrays him as a southern European. The Ethiopian picture of the "Babe of Bethlehem" represents a dark-skinned infant in the arms of an Abyssinian Madonna. Jesus is portrayed as an Oriental by his worshipers in the East and as an Occidental by those of the West.

*Hymn:* "All People That on Earth Do Dwell" (second stanza) or "Of One Blood Hath God Created" (first stanza).

*Leader:* There is a Chinese legend of a potter who sought for many years to put a certain tint on the vases he made, but all his efforts failed. At last, discouraged and in despair, he threw himself into his furnace and his body was consumed in the fire. When the vases were taken out, they bore the exquisite color which he had striven so long to produce.

Stories from the mission fields of the world tell of new converts begging for the Christ who will cause their faces to shine as do the faces of the missionary leaders who know the Christ, who have given of their best, who have dedicated themselves fully and wholeheartedly to produce new followers of their Master, who live abundantly in that rare fellowship with the Giver of Life.

*Scripture:* The Message of Jesus, John 12:32; 10:10.

*Closing Prayer:* May we pray that the abundant life found in Jesus the Christ may come to all peoples.

God of all nations,
We pray thee for all the peoples of the earth:
For those who are consumed in mutual hatred and bitterness:
For those who make bloody war upon their neighbors:
For those who tyrannously oppress:
For those who groan under cruelty and subjection.

We pray thee for all those who bear rule and responsibility:
For child-races and dying races:
For outcast tribes, the backward and the down-trodden:
For the ignorant, the wretched, the enslaved.
We beseech thee to teach mankind to live together in peace
No man exploiting the weak, no man hating the strong,
Each race working out its own destiny,
Unfettered, self-respecting, fearless.

Teach us to be worthy of freedom,
Free from social wrong, free from individual oppression and contempt,
Pure of heart and hand, despising none, defrauding none,
Giving to all men—in all the dealings of life—
The honor we owe to those who are thy children,
Whatever their color, their race or their caste.[1]

—Paula S. Bishop

[1]From *A Book of Prayers for Youth* by J. S. Hoyland, Association Press. Used by permission.

# Echoes From Everywhere

### Pigs, Dogs And Highways

I accompanied Miss Bateman some four miles to a boat. In the unseen narrow trail ahead of us, women screamed terrifyingly and soon I met a runaway pig. I, cycling ahead called, "Look out for this hog," though by that time he was vocal for himself. Hard on his hoofs came a teacher determined to overcome the hog's aversion to boats and markets. Considerable hog raising is done now, simultaneously a blessing and a pest, since any stake fence is soon down and pigs disregard all garden rights.

At the beach we found a white man all bandaged because his dog got in the path of his motorbike. Dr. Jaggard, going down to dress his wounds, hit a goat and sent it rolling. All of which explains why the government orders houses moved back from the new automobile highways, even though they are demanding that inland villages move out near the highway. It requires a couple of years, a prodigious undertaking to clear the jungle, build a house and plant a garden in a new site—a vast undertaking, but scores of villages are being moved, and it does lessen for future years their sum total of roadmaking and hastens the day for automobile itineraries for us.

—Lillie B. Hedges.

*Monieka, Belgian Congo.*

### "We Children Were Taught to Pray"

We have had a fine group of Junior church children here in Pendra Road for a couple of years now. They have been studying a course on reverence and prayer. I hope they have learned much that will help them in the future. Many of these children are being fed once daily during these days of semi-famine conditions which are due to last year's short crops and this year's high prices.

As I was sitting by the window, watching the children here at my kitchen door receiving their bread and molasses, I heard them say, "Get ready for the prayer." Every little head was bowed and hands joined in an attitude of prayer; then a sweet childish voice came out saying: "Father in heaven, we thank thee for this food, for the churches in America who have sent the money for it. And, Father, as we eat this bread, we remember those in Bengal who are dying with hunger. Remember them, Father, and send them bread also."

Such a sweet thing for a child to do—remembering those who have no bread. May we always have the heart of a little child in prayer.

—Mildred Reynolds.

### Leper Work Expands

The work among lepers in Paraguay expands. We now have a trained nurse living within the leper camp. During 1944 one of our Paraguayan numbers of the Asunción church will assume the responsibilities of our missionary among the lepers while he is home on furlough. As this report is being written, Charles Miller, an American, goes to the colony to superintend the community farm and to inaugurate the community dairy. Two new buildings have been constructed during the year. Two more are about to be put up. Regular preaching services are held at the leper camp by our missionary

our national worker. The American Mission to Lepers of New York contributes $2,000 annually through The United Christian Missionary Society for proper work.

—MALCOLM L. NORMENT.

*Asunción, Paraguay.*

### Back in Argentina

I have been visiting our four churches here in Buenos Aires and seeing the beautiful city. Trees and trees, flowers and flowers, and beautiful buildings—richness in marble stairs, iron gratings in doors and windows and brass ornaments—but in the midst of it all, much need of the gospel message. At present I am living in the new seminary building and planning for my work among the women and children. By the time the summer is over, I hope to have plans and materials ready.

—HALLIE LEMON.

### Institute at S. C. I.

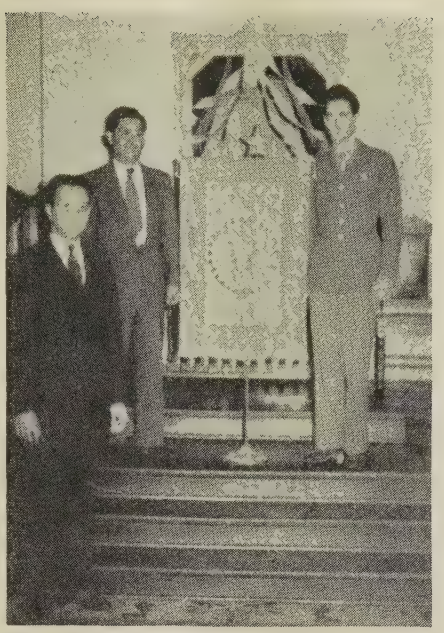
A recent high point at S. C. I. was the Institute for Town and Country Ministers. Forty ministers from five denominations were present during the week. It was sponsored jointly by the Home Missions Council and our school. In addition to Mr. Cox, Mr. Jacobs and me, the faculty consisted of Don Pielstick of Chicago, V. A. Edwards of Fort Valley State College in Georgia, and Dr. James A. Crain of Indianapolis. We were greatly assisted during the week by representatives from Alcorn College, Jackson College, the County and State Departments of Health, Agriculture, and Education, the Boy Scouts, and the 4-H Clubs. The program was concerned not only with helps on Biblical interpretation, sermon preparation, church management, and the like, but sought to enlist the cooperation of every community organization and agency for the improvement and enrichment of the impoverished land and people of our area. From the enthusiasm with which this first Institute was received, it seems certain that next year the attendance will be more than doubled.

—JOHN LONG.

*Edwards, Mississippi.*

## Hidden Answers

1. What school, over a period of 10 years, increased its enrollment by 275 per cent?
2. What kind of service has been rendered by a world organization grown from a convention?
3. The brotherhood has suffered the loss of one of its outstanding leaders in Christian unity. Who is this person?
4. What opportunities are offered again this year for summer training of all age groups?
5. What are church youth doing in preparation for the post-war world?
6. What is the CYF?
7. Should the church take responsibilities in helping correct delinquency?
8. What problems are the colleges facing as they plan for the future?
9. Was the Week of Compassion a success?



**The Mexican Christian Church, San Antonio, Texas, dedicated a service flag on February 20 with fifty-four stars on it. Their resident membership is about 200. The very high proportion of members in the service is due to the fact that the membership is made up largely of young people. Shown in the picture are the pastor, Fred Vasquez (in front), one of the elders at the left of the flag, and one of the boys in service**

### Work With the Women

After a summer vacation, the women have begun work again. We have a group of about twenty who come regularly, but we hope to increase the number as the year progresses. The first Thursday of each month we meet for our devotional and business meeting. There is always a social hour afterward. Our president is a teacher in the American grammar and high school which is a part of Colegio Ward.

On the third Thursday we meet to work. Our first projects are to make toys, mount pictures, make some bulletin boards, and fix up the room used by the smaller children of our Sunday school. At our last meeting we heard read a short life of Madame Chiang Kai-shek while we worked. We also began studying a hymn.

—LUCY ANDRESS.

*Buenos Aires, Argentina.*

### Agricultural Education in West China

The chief energies of the College of Agriculture at Nanking University in Chengtu are being directed toward the training of personnel, the improvement of food and other crops and plans for post-war reconstruction. Dean Chang of the college, at the request of the National Association of Agriculture of China, has drawn up in detail "A Five-Year Plan of Post-War Agricultural Reconstruction."

Since its appearance in the local newspapers, many letters have been received from prominent people highly endorsing the plan, which is now to be published in book form. The program urges a nation-wide setup of simple and practical agricultural machinery for agricultural research, extension and instruction. Such a program would call for the assistance of numerous foreign experts and more than 100,000 graduates of agricultural schools of different grades. It urges that agricultural schools be improved so that men of sufficiently high standard of training may be available to realize the plan.

On February 5, 1943, the College of Agriculture celebrated its 30th Anniversary, on which occasion the graduates of the college started to raise an endowment fund for local graduate scholarships and allowances for staff on leave of absence for trips or advanced training. A year later they have succeeded in collecting CN$551,218 and US$7,076.

—UNIVERSITY OF NANKING NEWSLETTER.

## In Memoriam

Adelia Wilkerson, December 4, 1943, Colorado Springs, Colo. Junior superintendent in the Sunday school. Formerly of San Francisco.

Mrs. Elizabeth Budd, 1944, Cheney, Kansas. Active charter member of First Christian Church and missionary society.

Mrs. G. E. Gage, January 3, 1944, Jacksonville, Florida. Life-long member of Christian Church. Active until last day of her life. Age 82.

Mrs. Mattie Sinn, February 25, 1944, Warren, Ohio. Faithful member of missionary society of Central Christian Church.

Mrs. John Van Wye, March 1, 1944, Warren, Ohio. Active member of Central Church missionary society as long as health permitted.

Mrs. A. J. Rooker, February 16, 1944, Bowling Green, Kentucky. World Call Secretary for the missionary society at time of her death.

Mrs. C. L. Davidson, February 4, 1944, Lincoln, Illinois. President of missionary society for twelve years and superintendent of primary department for twenty-one years. Faithful and courageous.

Irving E. Wade, March 5, 1944, La Crosse, Wisconsin. Christian minister for forty years in Iowa, Minnesota and Wisconsin. Graduate of Drake University, Des Moines.

Mrs. Roberta H. Arthur, 1944, Detroit, Michigan. Wife of the late Frederick P. Arthur, former minister of Northwestern Christian Church, Detroit. Frail of body, but a tower of missionary zeal, of fine philosophy of life, and with the saving grace of wit and humor. Age 84.

## Jerome to Be Closed

PLANS of the War Relocation Authority for the closing of the Jerome Relocation Center near Jerome, Arkansas, were announced in February by Secretary of the Interior, Harold L. Ickes.

"It has been the intention to close a center as soon as the relocation program progressed far enough to make space available in other centers to accommodate the people who will have to be moved," Mr. Ickes said. "The 18,000 persons who have left the centers under the relocation program now make it possible to absorb the residents of one of the centers without undue crowding."

Secretary Ickes pointed out that the Jerome Center was the last to be established, so development of physical facilities had not progressed as far as at some of the others; its population, 6,554 as of February 1, is one of the smallest; and existence of the Rohwer Relocation Center, only 35 miles away with a capacity of nearly 2,000 additional persons as a result of relocation, would reduce the total amount of transportation involved and minimize the difficulties of moving.

The relocation program from Jerome as from the eight other relocation centers will be continued during the spring months and residents will be given all possible assistance in finding opportunities to reestablish themselves in communities outside the evacuated zone. The Jerome residents who have not relocated as individuals or families before the first of June, according to Secretary Ickes, will be moved to other relocation centers, including Rohwer, located near by; Granada, in Colorado; Heart Mountain, in Wyoming; and possibly others if more space is needed.

Evacuee residents of the Jerome Center, under WRA guidance, have carried on many different types of activity in an effort to make the community as near self-sufficient as possible. During the 1943 farming season, according to Project Director E. B. Whitaker, they produced vegetables and other food crops on 718 acres of land, harvesting a total of 1,170,564 pounds of crops; shipped 15,000 pounds of corn and sweet potatoes to other centers; cleared 200 acres of new land and several hundred acres more of partially cleared land, and slaughtered 1,215 head of hogs raised from feeders for their own use. In the seven-month period between July of last year and February 1 of this year, they have produced 281,900 board feet of lumber and cut 6,006 cords of firewood.

—*Resettlement Bulletin*, March, 1944.

## House Cleaning and Decorating

EVERY year in October we have a vacation of ten days or two weeks, immediately following the rains, and which we call our "House Cleaning Holiday." At that time the girls repair the damage done to the mud walls and floors of their houses by the long three-month season of rains. They make a mixture of mud and straw to plaster up the holes and the places worn uneven, then they put a finishing coat of yellow mud wash on the walls.

When school starts again following that "House Cleaning Holiday," every spare moment is used in decorating the walls of the houses. Occupants of each house paint on the wall a Bible verse; girls make designs, cut out stencils on paper, and these are traced on the walls and colored with the paints the girls learn to make. Those who wish may make a picture or two on the walls and many put up a Christmas verse or a few words of Christmas greeting. On the whole, the effect is most attractive and unusual.

—LETA MAY BROWN.
*Sumankhetan Girls' School,*
*Pendra Road, India.*

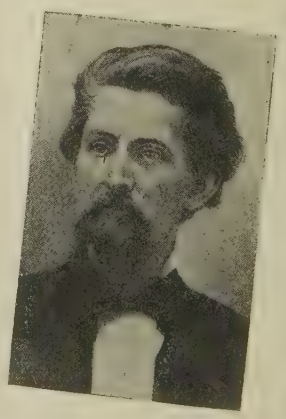

# CHRISTIAN COLLEGE

*Junior College for Women*
*Columbia, Missouri*
**Founded, 1851**

Rogers Memorial Gateway, in tribute to his 20 years of faithful service to Christian College

J. K. Rogers, third president of Christian College, saw the college through its most trying period, the Civil War years. Under Rogers' administration, the Civil War and the coming of troops to Columbia did not stop one day's lessons.

After almost 20 years of energetic service to Christian College, Mr. Rogers was forced to resign, in 1877, because of impaired health. The beautiful Rogers Memorial Gateway, erected after his death, stands as a lasting memorial to a great man.



J. K. Rogers, beloved third president of Christian College (1858 to 1877)

## Intermediate Conference at Ramos Mejia

T WAS my privilege to have part in the Intermediate Conference at Ramos ejia. Although most of the group were rgentines, we felt an international spirit so as three of the faculty and one girl me from Uruguay, and three of the aders were from North America. There re 32 boys and 29 girls, and a faculty eleven in number.

We were indebted to Colegio Ward for e use of the school and lovely campus, d to Mr. and Mrs. S. S. McWilliams for ing such excellent host and hostess.

The program was somewhat like that our conferences in the United States, ough not in every detail.

The study course was "The Meaning a Life of Service," by Carlos Gatoni. As the week passed I felt this dy was very meaningful to most of the oup. In the afternoon there was dission of the course, the group being ded into smaller groups.

There was quite a variety in the recreon. We had the use of the outdoor imming pool. There was volley ball, otball, a five-mile hike one morning be- breakfast, and other activities.

In the morning worship hour we used e Bible that the Sunflower Conference ve a few years ago. Mr. McWilliams sented to the conference a plaque, ilman's Head of Christ, given by the uthern Indiana Conference. I heard one person remark that he would go without food for three days in order to have one like it.

The evening program was conducted around a campfire where we sang camp songs and hymns, and listened to a message brought by a Lutheran missionary.

At a dedication service on the last day, fourteen made a decision to live a life of service. Many gave testimony to what the week had meant to them.

After such a week as conference mother and as a discussion leader, I feel more a part of the Evangelical movement of this great republic. The experience was a rich blessing.

—LUCY ANDRESS.

*Buenos Aires, Argentina.*

## Radio Broadcasts

The Home Missions Council of North America announces that the 1944 radio series on home missions by Dr. Mark A. Dawber began on April 3. These broadcasts can be heard each Monday at 12:00 noon, EWT, over WJZ and stations of the Blue Network. The first broadcast dealt with the church and America's peoples, and subsequent subjects were, the American Way of Life, the Indian and the Negro. Topics for May and June are as follows:

May 1—The Jews
May 8—The Japanese
May 15—Alaska
May 22—Puerto Rico
May 29—The Portugese
June 5—Rural America
June 12—The American City
June 19—America's Disadvantaged People
June 26—Home Missions and the New America.

## Book Chat

(*Continued from page* 21.)

information. His main contention is that religion should be thought of by the public schools as a phase of culture rather than as an expression of institutional or denominational life. When religion is so considered, its teaching becomes a public interest. On the other hand, he points out to the churches the necessity of approaching this problem on a broader and less sectarian basis than has been the custom in times past.

### Books Mentioned on Page 21

MY NATIVE LAND, by Louis Adamic. New York. Harper & Brothers, 507 pp. Price $3.00.

THE FORGOTTEN ALLY, by Pierre Van Paassen. New York. Dial Press, 341 pp. Price $2.75.

STRANGE FRUIT, by Lillian Smith. New York. Reynal & Hitchcock, 300 pp. Price $2.75.

GET TO-GETHER AMERICANS, by Rachel Davis-DuBois. New York. Harper and Brothers, 182 pp. Price $1.75.

CHURCH AND STATE IN EDUCATION, by William Clayton Bower. Chicago. The University of Chicago Press, 103 pp. Price $1.00.

**Here's good news, for the many churches and artists of the console whose ambition has been to own or play a Möller Organ.**

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HAGERSTOWN, MARYLAND


### "World Call" Book Offer

Announcement was made in the April issue that for a club of ten RENEWAL subscriptions to WORLD CALL, one of two selected books may be chosen. (See back cover, April 1944, issue.)

The offer closes June 30, 1944


## The COLLEGE of the BIBLE

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**June 19—July 29**

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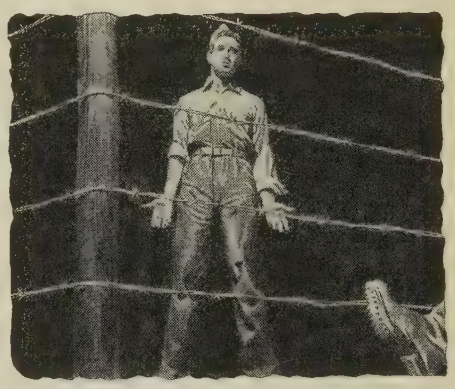

## YOUNG EDDIE JONES WANTS A BIBLE···BADLY

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WORLD CALL

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**for**

**Your Church to be**

**in the**

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## A Report From Miami

The Committee on War Services maintains field workers who visit churches adjacent to centers of armed force concentration, to do the type of work illustrated in this report. Mrs. George Disher is one of these workers who at no cost except entertainment come to the local field.

—EDGAR LLOYD SMITH,
*Field Executive*

ALL of my life I have wanted to spend a winter in Florida, and thanks to the Committee on War Services, that wish is being fulfilled. I have had assignments in Daytona Beach, Tampa, St. Petersburg, Miami, and Jacksonville.

Before coming to Florida I spent two months in Georgia serving the churches at Macon and Atlanta. After having been entertained in all of these places, I am more than ever convinced that the term "Southern Hospitality" is no empty phrase.

My assignment in Miami was with the Boulevard Christian Church. This is not a downtown church, and the pastor, L. W. Dunton, felt that the most effective work that we could do among the servicemen would be to relate the service couples in the vicinity of the church to the church there. Boulevard Christian has suffered the ravages of war to a greater degree than many of the churches I have served, in that its manpower has been so depleted. Many of these young men and women who have gone into the service were active leaders of their groups. What we needed to do, it seemed, was to appeal to the resident service couples to come in and fill the gaps made by the going away of our own young people.

To this end we prepared a program for a Sunday evening, the first hour being devotional, and the last, social and recreational. The men and women, both officers and enlisted men, were guests. This program was widely publicized and we had gratifying results. On the following Sunday the morning service was dedicated to the parents and families of the men and women of that church who had entered the Armed Forces. Early in the week a letter of invitation was prepared by the pastor and sent out. Also, we made every effort to get as many visiting service people as possible to attend. This was the last Sunday I was there and I was happy to see that our efforts had borne fruit, for there were more men and women in uniform present than I had seen at any time since I have been working with the churches.

At this service was launched a movement which we had been working on for the past two weeks. Seeing as they did the serious shortage of manpower, we asked for as many people as there were stars on the service flag to volunteer for a pre-Easter period of evangelistic visitation. And we also took this number as our goal for additional new members. I was there for the first day of visitation. Seeing their fervor and devotion to the cause, I feel that they will reach what we set up as our goal, or perhaps go beyond that.

## Books Received

WEST OF THE DATE LINE, by Constance M. Hallock. Price 50 cents.

MY INDIAN PICTURE STORY BOOK, by Mabel Niedermeyer. Price 50 cents.

THE INDIAN IN AMERICAN LIFE, by G. E. E. Lindquist. Cloth $1.00; paper 60 cents.

BEYOND THE BLUE PACIFIC, by Alice Gee Kelsey. Cloth $1.00; paper 60 cents.

*Friendship Press. New York*

THE CHURCH AND THE NEW WORLD MIND Drake Conference Lectures. The Bethany Press. St. Louis. Price $2.00.

CHRISTIAN COMMUNITY. A Report of the Student Planning Conference on the World Mission of the Church. Edited by Creighton Lacy. Association Press. New York. Price 50 cents.

A PREFACE TO PRAYER, by Gerald Heard. Harper & Brothers. New York. Price $2.00.

FROM SCIENCE TO GOD, by Karl Schmidt. Harper & Brothers. New York. Price $2.00.

REMEMBER NOW, by Walter Dudley Cavert. Abingdon-Cokesbury Press. Nashville. Price $1.00.

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Academic building and student group, Jarvis Christian College

# Growth of a School and a Boy

By PFC. ROBERT A. HURDLE*

THE year Jarvis Christian College was opened, 1912, there were twelve students, and it was a grade school. After five years, it had added a high school, and twelve grades were taught. When I entered in 1930, it had become a junior college, but still carried the high school department.

I was to work my way through school. At that time there was cotton planting on the school farm, along with other crops. After that year no more cotton was raised because of the reduction in prices. We planted only those crops that could be used for food.

There were many frame structures and one brick building when I came. In the spring of that year the boys' dormitory burned, with one life lost. This was a great setback and many of the boys wanted to go home because of the loss of their clothing. The president had great determination, however, and ordered no one to leave. Soon everything was replaced, and more.

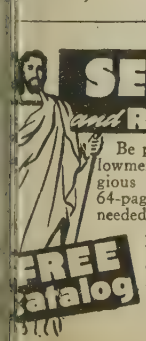
Everything went along fine for five more years. We boys were cutting down more trees and cultivating more land, for the students were coming in larger numbers and it took more food for them. On October 29, 1935, the main building on the campus burned at night without the loss of a life. In this building we had classrooms, church, storerooms for food, dining hall, and boys' dormitory. The result of this destruction was the erection of two brick buildings and the completion of one started in 1927. One of the new buildings was a dining hall, the other a beautiful academic building.

My original plans had been to leave Jarvis after finishing high school, but that "something" there would not let me go. It was a great privilege to be one of the students in the first class to graduate from junior college in the new academic building. Again I planned to leave after junior college but I could not, for by 1933 the school had grown to a four-year college, and it was my privilege to be in the first senior class to move down the aisle of the Mary E. Ervin Chapel. Then I returned to Jarvis as a member of the staff, one of the "small fry." My job was to help manage the farm.

Clearing woods at Jarvis

Finally, my turn came to leave Jarvis, not of my will but the will of our Great Uncle for whom many boys from Jarvis are now serving. Now I sit in this G. I. building, wishing for those good old days. I thought I was having a tough time in Jarvis. Now I see those were the happiest days of my life.

*Pvt. Hurdle's story appeared in *The Student Voice*, a monthly paper published by the students of Jarvis Christian College, Hawkins, Texas.

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For a catalog, or special information about the college, write the Director of Admissions. The inclusive fee, which covers tuition, lodging, board, textbook use, and all other fees, is only $685 for the academic year. HIRAM COLLEGE, HIRAM, OHIO.

## HIRAM COLLEGE

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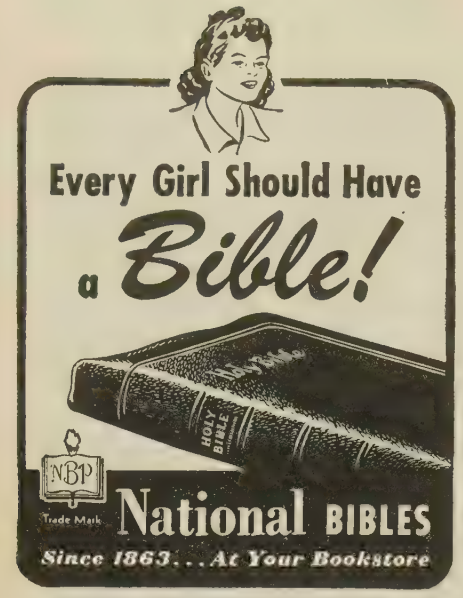


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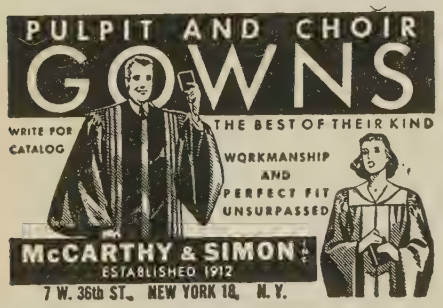


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In the book of Genesis we enter the grand Vestibule where we are immediately introduced to the records of the mighty work of God in creation. This Vestibule gives access to the Law Courts, passing through which we come to the Picture Gallery of the historical book. Here we find hung upon the walls scenes of battles, heroic deeds, and portraits of valiant men of God. Beyond the Picture Gallery we find the Philosopher's Chamber—the book of Job—passing through which we enter the Music Room—the book of Psalms—and here we linger, thrilled by the grandest harmonies that ever fell on human ears.

Then we come to the Business Office—the book of Proverbs—in the very center of which stands the motto, "Righteousness exalteth a nation, but sin is a reproach to my people." Leaving the Business Office we pass into the Research Department—Ecclesiastes—and thence into the Conservatory—the Song of Solomon—where greet us the fragrant aroma of choicest fruits and flowers, and the sweet singing of birds.

We then reach the Observatory where the Prophets with their powerful telescopes are looking for the appearing of the "Bright and Morning Star," prior to the dawning of the "Sun of Righteousness."

Crossing the courtyard, we come to the Audience Chamber of the King—the Gospels—where we find four lifelike portraits of the King himself, revealing the perfections of His infinite beauty. Next we enter the Workroom of the Hol Spirit—The Acts of the Apostles—an beyond that the Correspondence Room- the Epistles—where we see Paul an Peter, James, John and Jude, busy a their tables under the personal directio of the Spirit of Truth.

Finally we enter the Throne Room- the book of Revelations—where we a enrapt by the mighty volume of adoratio and praise which is ever addressed to th enthroned King, and which fills the va Chamber; while in the adjacent Galleri and Judgment Hall there are portraye solemn scenes of judgment and wondro scenes of glory associated with the comin manifestation of the Son of God as Kin of kings and Lord of lords.

—*Scripture Gift Mission.*

## African Blood Saves Millions

A blood specimen taken 17 years ag from a black African native, Asibi, ha protected millions of people all over th world from yellow fever, the Rockefell Foundation reports.

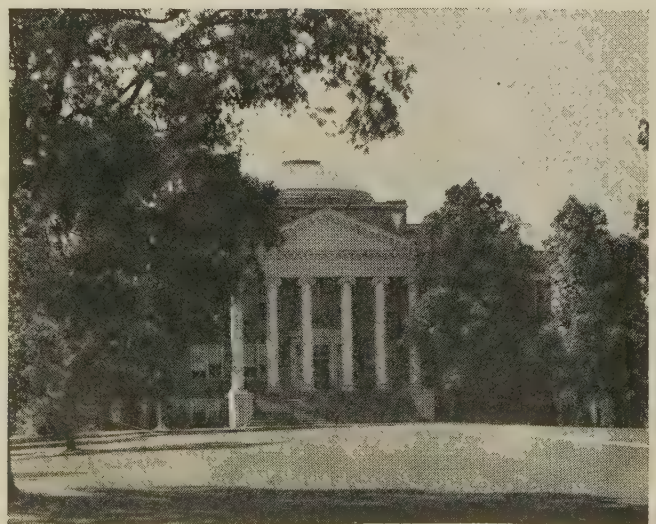
The specimen was taken in 1927 at th Foundation's yellow fever laboratory Lagos, West Africa, and was injected in a Rhesus monkey from India. Asibi r covered from the yellow fever but th monkey died.

Raymond B. Fosdick, president of th foundation, said all the yellow fever va cine manufactured during the past years "derives from the original strain virus obtained from this humble native.

"Carried down to the present day fro one laboratory animal to another, throug repeated tissue cultures and by enormo multiplication, it has afforded immuni to millions of people in many countries.

—R. B. ELEAZER,
Methodist Board of Educatio

**LYNCHBURG COLLEGE**



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## . . . After His Work Is Done?

What becomes of Christian ministers, missionaries or teachers when they become too old to carry on?

When they become totally and permanently disabled?

How are the widow and minor children supported when the minister, missionary or teacher dies?

They may:

1. **Eke out a bare existence at some menial task**
2. **Seek the assistance of relatives**
3. **Become tragically and pathetically destitute**

*or*

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| | *Undesignated and Specific Gifts*[1] | | *Designated Gifts*[2] | |
|---|---|---|---|---|
| | 1942-43 | 1943-44 | 1942-43 | 1943-44 |
| Churches | $228,096.99 | $298,217.85 | $26,926.20 | $42,671.16 |
| Bible Schools | 73,375.48 | 95,701.07 | 2,687.15 | 4,241.71 |
| Christian Endeavor Societies | 1,217.18 | 2,836.64 | 487.49 | 628.99 |
| Women's Missionary Societies | 99,865.04 | 114,658.80 | 1,741.57 | 5,034,16 |
| Councils | 96,662.71 | 123,451.66 | 1,507.96 | 7,373.98 |
| Young Matrons' Missionary Societies | 3,542.96 | 3,994.90 | ---- | 97.50 |
| Guilds | 11,265.69 | 13,527.48 | 166.54 | 416.30 |
| Circles | 1,980.00 | 2,317.80 | 48.75 | 86.00 |
| Triangles | 822.51 | 985.60 | 17.70 | 16.50 |
| Children's Missionary Organizations | 1,106.70 | 1,222.27 | 25.50 | 152.25 |
| Unified Youth Groups | 1,137.40 | 2,474.36 | 816.99 | 802.07 |
| Unified Children's Groups | 43.21 | 195.11 | 39.49 | 37.83 |
| Individuals | 9,645.44 | 14,004.05 | 16,543.07 | 27,113.54 |
| Missionary Organizations Totals | $216,426.22 | $262,827.98 | $ 4,364.50 | $14,016.59 |
| Grand Totals | $528,761.31 | $673,587.59 | $51,008.41 | $88,671.99 |

[1]Gifts applying on percentages.
[2]Gifts over and above percentages.
Gain in undesignated and specific gifts—$144,826.28.

Navy V-12 Chaplain students received their courses *wholly* under control of the Faculty—not the Navy. "Pre-chaplains" (undergraduate) in T. C. U.

■ ■ ■


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## Distinguished Merit Awards

FOR "furthering the cause of justice, amity, understanding and cooperation among those of all religious faiths," through his weekly radio broadcast, "Religion in the News," Dr. Walter W. Van Kirk, executive secretary of the Department of International Justice and Goodwill of the Federal Council of Churches, in February received an award of distinguished merit from the National Conference of Christians and Jews. The award was one of five presented by the National Conference to those radio broadcasters and individuals "who did the most last year to promote goodwill among Americans of all faiths." The presentations were made at a luncheon at the Yale Club in connection with the annual observance of Brotherhood Week.

Another recipient of the distinguished merit awards was the Mutual Broadcasting System for its "Minute of Prayer" series. This daily radio feature was inaugurated on January 1, 1942, by Mutual in response to a proposal made by the Department of Evangelism of the Federal Council, and includes prayers by clergymen of all faiths.

The citation for "Religion in the News," read by Dr. George Shuster, President of Hunter College, said:

"For nine years, over the facilities of the National Broadcasting Company, this program has kept before public attention the activities of the several faiths to which Americans belong. Dr. Van Kirk has served the cause of religion, has interpreted to a wide audience the fundamental Judeo-Christian principles on which our American civilization is built, and has furnished the cause of justice, amity, understanding and cooperation among those of all religious faiths.

"For these reasons the National Conference of Christians and Jews cites, for the approbation of all Americans, those whose inspiration, devotion and craftsmanship have made possible that program."


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# Last Column

## What Do We Find?

President John Long of S. C. I. tell this story:

My chapel talk this morning centere around the story of an old man on street corner of a small town who wa asked by a stranger, "Say, bud, wha kind of people live in this place?" I reply the old gentleman asked, "Wha were the people like where you cam from?" "Well, they were a sorry lot lazy, mean, snobbish, unfriendly, and th kind who would take advantage of yo whenever they could!" To which the ol man replied: "Confidentially, that's th kind you will find around here."

The first stranger was not out of ea shot before a second one said, "Pardo me, friend, would you kindly tell me wha kind of people live around here?" In re sponse to the man's question about th people in the place from which he ha come, the man reported: "They are th best people on earth: friendly, neighborly unselfish, do anything for you. I'm sorr my health requires me to leave them.' The old man smiled as he said, "Friend that is just the kind of folk you will fin around here." Whereupon the firs stranger came back saying, "Why, yo dirty old liar, you just got through tell ing me that the people around here are th meanest people anywhere!" "I'm sorry friend," answered the old man, "but i you will remember correctly I did no tell you that. I told you both the same I merely said, 'That is the kind of peopl YOU will find around here,' and I be lieve I am right in both cases."

## Recipe for Good Health

A nice old gentleman of 75 went to physician and explained that he wante a general check-up. After looking hir over thoroughly the medical man reporte he could find nothing the matter with him "Tell me," he said, "have you followe any particular regimen which would ac count for your excellent physical condi tion?"

"Well, doctor," he said, "it's thi way. When I married, some fifty year ago, I entered into an agreement with m wife, to this effect: Whenever I lost m temper and began to blow off steam, sh was to remain silent. On the other hand when she lost her temper I agreed t leave the house. Well, sir, for over fift years now I have enjoyed the excellen state of health you see me in today which I attribute to the well-known ad vantages of an outdoor life."

—*Nuggets.*

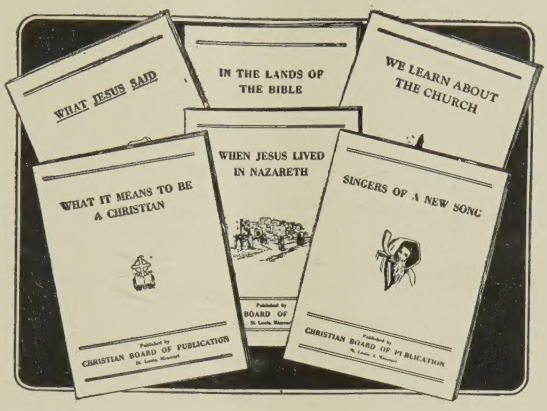
The following appeared on the door o a small village church in a rich farmin community:

"Said one, 'I've been in the harnes of this church for twenty-two years.'

"'Yes' said the other, 'and durin that time you've worn out fifteen holdin back straps and only one collar.'

"Which are you wearing?"

# Have You Seen All Six?

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